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INTRODUCTORY ADDRESS ON THE STUDY OF ANTHROPOLOGY,

DELIVERED BEFORE THE ANTHROPOLOGICAL SOCIETY OF LONDON,

February 24th, 1863,

By JAMES HUNT, Ph. D., F.S.A., F.R.S.L.,

FOREIGN ASSOCIATE OF THE ANTHROPOLOGICAL SOCIETY OF PARIS,
PRESIDENT.

GENTLEMEN,—I find myself placed in the honourable but somewhat difficult position of being the first speaker at a newly-formed scientific society. One thing, however, inspires me with confidence, the knowledge that my position has been caused more by my interest in the objects of the Society than by any special qualification for such a task. I shall therefore offer neither excuse nor apology for the matter I bring before you : but will simply beg all who hear me, to grant me that patience and sympathy to which, as your President, I feel myself to some extent entitled. We are met, then, this evening, to inaugurate a society of students of a great branch of science which, up to this time, has found no fit place for discussion in any other institution.

Without dwelling on the etymology* of the title of our Society, it is still requisite that we should have some clear conception of the real import and breadth of the science which we unite specially to study and elucidate.

By some writers (especially by Dr. Latham), Anthropology has been so circumscribed in its meaning as to imply nothing more than the

* "Anthropos, man, both as a generic term and of individuals, from Homer downwards ; in plural of *whole nations, mankind, the whole world.*

"Anthropos, Lat. homo, being man, as opposed to beast.

"Anthropologos, speaking or treating of man. Aristotle, *Nicomachean Ethics*, 4, 3, 31."—LEDELL & SCOTT.

relations of Man to the mammalia. If we were to accept this meaning of the term Anthropology, we should still have a vast and important field of investigation. I, for one, am prepared to accept this as our first great duty; and what a vast leap will science have made when those relations are fully established! I do not hesitate to assert that the question of the relation of Man to the mammalia lies at the very root, and must be the basis, of the development of the science of Man. What time has not been wasted in idle speculations, assumptions, and theories respecting the history of Man! What volumes have not been poured forth from the press on the origin of the human family! and yet at this moment Man's place in nature is a matter of grave dispute. What a strange position for science in the nineteenth century, to be found ignoring the connection of Man with the physical universe by which he is surrounded! And yet I think I may say with truth, that nearly all the writers respecting the problem of Man's past life have ignored his connection with the lower animals, simply because they have not been able to see the exact relation. But is it not perfectly useless to go on longer, thus looking at Man as a being disconnected from the whole chain of organic life? I will not waste time in showing that progressive knowledge of Man's history was impossible, so long as we were working in such a fundamentally erroneous system of investigation.

But I would not have it supposed that the science of Anthropology has any right to be confined to such limits. Anthropology is, on the contrary, the science of the whole nature of Man. With such a meaning it will include nearly the whole circle of sciences. Biology, anatomy, chemistry, natural philosophy, and physiology must all furnish the anthropologist with materials from which he may make his deductions. While Ethnology treats of the history or science of nations or races, we have to deal with the origin and development of humanity. So while Ethnography traces the position and arts of the different races of Man, it is our business to investigate the laws regulating the distribution of mankind.

These are more or less philosophic questions, and the public may be disposed to ask us, in this matter-of-fact age, what practical bearing our investigation can have on human welfare. To such an inquiry I would most unhesitatingly reply that, not only must we look to the anthropologist for all the reliable accounts we can ever have of Man's origin or early history, but that there is no science which is destined to confer more practical good on humanity at large than the one which specially investigates the laws regulating our physical nature. We

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shall not stop when we have discussed the mode of man's origin or his development into what he now is, but we shall go on to inquire what are the laws by which he is at present regulated. Why, for instance, a race of mankind is arrested in development, or perishes, in one region and in another flourishes? What can be more practical than showing the causes which deteriorate or destroy the races of Europe, when removed to some other regions? How many thousands of our soldiers' lives would be saved annually if we studied temperament in the selection of men suitable for hot and those for cold climates? But I must not dwell on particulars. Suffice it to say that in whatever way we look on the study of the science of man we see good reason to believe that, as students of human nature, we cannot be dreaming theorists, but that every truth we discover must be for the benefit of humanity at large.

Whatever may be the conclusion to which our scientific inquiries may lead us, we should always remember, that by whatever means the Negro, for instance, acquired his present physical, mental, and moral character, whether he has risen from an ape or descended from a perfect man, we still know that the Races of Europe have now much in their mental and moral nature which the races of Africa have not got. We have hitherto devoted our attention almost exclusively to physical Anthropology, which Blumenbach first founded. We now require to investigate the mental and moral characteristics of mankind generally. The difference between the European and the African is not so great physically as it is mentally and morally.* We must, therefore, not neglect the psychological investigation, but must pursue it hand in hand with our physical investigations. Perhaps the psychological distinctions proceed from physical causes alone, but we shall be more likely to get light thrown on this difficult question if we conduct both investigations at the same time.

A serious charge has been made against the American School of Anthropology, when it is affirmed that their interest in keeping up


* In making this assertion I would not be understood as joining in the vulgar error that the Negro only differs from the European in the colour of his skin and peculiar hair. On the contrary, the physical differences are neither few nor insignificant. From the researches of that accomplished anthropologist, M. Paul Broca, we now know that the white substance of the brain of the Negro is of a different colour to that of a European, and that the *pia mater* contains brown spots, which are never found in the European. There are many other physical differences which our minute researches will bring to light. Whether all these physical differences, with the consequent mental and moral distinctions, combined with the asserted fact that nowhere does there exist a permanent hybrid Euro-African race, are of sufficient value to justify us in classifying the Negro as a distinct species, is a point on which, for the present, I hazard no positive opinion.

slavery induced the scientific men of that country to advocate a distinct origin for the African race. For myself, I believe such a charge to be a gross calumny. If it could be demonstrated that the Negro was descended from the ape only a few generations ago, it would not at all alter the fact that at present he is a man, and has enough in common with ourselves to make us know that his parentage can be no excuse for using him cruelly. Or supposing that the Oran-ùtan is, as the Dyaks believe, a degenerated species of man, it is equally certain that he is not now a *man*, and has not the same claims on our sympathy as the most degraded savage.

I would therefore express a hope that the objects of this Society will never be prostituted to such an object as the support of the slave-trade, with all its abuses; but at the same time we must not shrink from the candid avowal of what we believe to be the real place in nature, or in society, of the African or any other race. It will be the duty of conscientious anatomists carefully to record all deviations from the human standard of organization and analogy with inferior types, which are frequently manifested in the negro race. These observations should be made solely as to the existence of the facts themselves, and without any reference to the theories that may be founded on them. Future generations will thank us more for the establishment of good reliable facts than for any hap-hazard speculations. At the same time I would not say a word against the generalizer. In a society like ours we want thinkers as well as observers. We should give every encouragement to the accurate reasoner, as it is to him we must look for the laws which can be deduced from our illustrations and accumulation of facts.

I should have liked to have given this evening a sketch of the present state of Anthropology; but I shall only be able just to touch on some points which may throw light on the best means for its future development. In the first place, I think it will be well if we can fully realize the exact position in which we now stand, as we shall then be better able to appreciate the amount of work that is before us. I beg, however, that no one will interpret my opinions to be in any way the opinion of the Society generally.

As far, then, as I am able to judge, the science of Anthropology is not only in its infancy, but as a *science*, it hardly yet has any existence. Why we should have good reliable facts and systematic collections of the remains of all animals except man, is a psychological phenomenon of great interest, but one which I must not stay to investigate: but there can be little or no doubt of the fact itself. Dr. Morton in



America attempted to remedy this, and others have followed his example in this country, but what has really yet been done is comparatively useless for want of some general system and agreement between anthropologists. Without entering into the value of craniometry in elucidating some of the problems of man's physical nature, I would still insist that the facts are hardly yet at hand by which we can give any decided opinion on this point. During the last few years, much has been done, both in this country and on the continent, in illustrating the crania of different races; but no general system of measurement, based on some definite principle, has yet been successfully promulgated.

However valuable illustrations of crania may be, they are insignificant compared to the knowledge we derive from casts of the interior of the skull cavity. The importance of a collection of casts of the brain cavity of monkeys, anthropoid apes, and man, has induced Mr. Flower, of the Royal College of Surgeons, to undertake the duty of making such a series. Such a collection of casts will ere long bring about "the beginning of the end" of a very long controversy, which might be interminable without thus appealing to actual demonstration.

On such an occasion as the present, I think it will generally be admitted that we ought to consider the method which we should adopt in our investigation. The exact plan by which Anthropology should be studied has never yet been settled: but we must be all agreed on this point, or we shall fail to carry out the objects of the society. The great obstacle to the progress of Anthropology has been *a priori* assumption, not to say popular superstition. But if we are to make any progress with the science we are met to cultivate and develop, we must give up all such idle speculations as have been indulged in by nearly all ancient and modern writers on this subject. In the long-expected work "On the History of Human Folly," a most important chapter will be occupied in treating of the absurdity of the gratuitous assumptions and speculations on the origin of mankind. When we look back on the number of writers of learning and talent on the subject of humanity, it is perfectly wonderful to see the amount of ability that has been wasted, and all apparently from not investigating by the only method that can lead us to any satisfactory conclusion, the inductive method of reasoning. The metaphysical method has never been able to prove the logical necessity of anything. But the history of Man to be settled by the inductive method, we have more to do. But what is to be done? Exactly what was to

be expected. While rapid progress has been made in every branch of science, the so-called "Science of Man" has remained exactly where Herder left it nearly one hundred years ago. It is evident, therefore, that as long as we continue to wildly speculate, no advance can be made, and we can never have a *science* of Man until we take the trouble to use a scientific method of investigation. We must, therefore, make up our minds to give up all assumptions and wild theories, and remember that the great problem of Anthropology can only be settled by *facts*, and not by abstract logic. It may be we shall have to wait for years before we shall get any true light as to the real origin of Man: but we must abide our time. We should always bear in mind that the man who believes nothing is nearer the truth than the one who believes in errors.

But judging from the researches that have been made during the last few years, there is some faint hope that we shall not have to wait long before a really rational theory of Man's origin can be advanced. The present time is most opportune for the formation of a society like ours. The question of the origin of Man which, owing to assumed vested interests, ignorance and superstition, had long been a forbidden subject of controversy, has now forced itself not only on the attention of men of science, but on that of the public generally. We have only to recall the episode of John Hunter and his "thousands of centuries," to see what a vast change has taken place during the last few years. Thanks to the geologist, we have *facts* to shew the existence of man at a period so remote that none dare assign even an approximative date. Indeed, in the present state of our knowledge, it were idle speculation to do so. The public mind is not accustomed to take sudden leaps, and we must, therefore, be content to wait for a time until the popular mind is prepared fully to understand the immense extent of time which the flint implements in the drift and other phenomena really indicate.

To show the absurdity of attempting to fix even an approximative date for the appearance of Man upon the earth, I quoted, in a paper read before the British Association at Oxford in 1860, the opinion of one of the most recent writers on the History of Mankind on this subject. Professor Waitz thinks to reconcile the hypothesis of the unity of origin of mankind (for which he is an advocate), that Man could not have been on the earth less than thirty-five thousand years, and that possibly he may have appeared as long ago as nine millions of years! Of course, such an opinion created a hearty laugh from those who were assembled in the divinity schools on that day. But Professor

Huxley has just asserted, "if any form of the doctrine of progressive development is correct, we must extend by long epochs the most liberal estimate that has yet been made of the antiquity of man."* If any plea were wanting for founding this society, I would ask you to look at the different degrees of progress which the sciences of Geology and Anthropology have made during the last fifty years. While geologists have been dealing with demonstrated facts, most anthropologists have been idly speculating, and others employing themselves in the still less profitable task of attempting to show the identity of black and white by metaphysical subterfuges totally unworthy, not only of science, but of all serious consideration. Geology has within a few years become a great science, and the most ignorant or superstitious dare not assail her conclusions. But Anthropology has been totally stationary during this time. And why? Because the same *method* of inquiry has not been employed. We should, therefore, take a lesson from the geologist, and found a science on *facts*. This course seems so self-evident, that I ought to apologize for even mentioning such things, did I not know that one branch of Anthropology, *i.e.* the science of nations, or Ethnology, has been attempted frequently to be based on historical statements, etc., and we have had the "Natural History of Man" written before we had any reliable facts on which to found that history.

Besides this, we find that the ethnologists have encumbered their science with all sorts of terms which are based merely on vague historical data, and frequently on myths. The whole of the nomenclature of the ethnologists is full of terms, the use of which imply a theory. We must be careful to avoid, as far as possible, the error into which they have fallen. I would strongly urge the necessity of rigid care in the acceptance of historical statements as a basis for our own science. The only portions of history, ancient or modern, which are of any use at all, are the observations which were made by contemporary historians. But these statements even are generally too vague to be of any value for science. As we do not now accept the opinion of any one traveller as the basis of science, so must we be careful not to accept the authority of any one historian. All our facts, as far as possible, should admit of verification, but with the exception of some of the statements in history relative to astronomical science, these statements do not admit of verification; and we must, therefore, not look to the historian to throw any great light on our science. We must study Archæology as a science, and merely use history as a

* *Man's Place in Nature*, 1863, p. 159.

commentary. Ethnology, as now understood, has quite outgrown the narrow basis on which it was started. We must, therefore, enlarge and deepen our foundations; collect a range of facts, and extend our sphere of observation, before we begin to fight some of the most popular ethnological questions of the day. Whatever might have been the value of Dr. Prichard's works in their generation, it is certain that is no little disgrace to our science that these works are still the text-books of the day. It is true, however, that neither in France nor Germany are the text-books on this subject of a much more satisfactory character. All systematic works have one fault in common; that they leave the great foundations of the science entirely based on conjecture, while they discuss subjects which are at present of little consequence, and only tend to produce party warfare. An attempt has been made to divide all ethnologists into two parties, monogenists and polygenists: and each party is supposed to be bound to support the side to which they may be espoused. Such a state of things is most unfortunate for science, and no progress can be made until we give up such fruitless skirmishing. If we take a glance at any of the great physical questions connected with Man, we find that nearly all is speculation—much, simple mythology. If we go to Borneo, we get the myth of the creation of man from the dust of the earth, and that woman was made from the great toe of the man; and the Thibetians believe that mankind descended from the ape.* Both hypotheses are very imaginative, and perhaps have about the same amount of actual facts to support them. What we know is, that transformation of species has yet to be proved. No one (except Agassiz and his *confrères*) will deny the possibility of the descent of man from the ape by some unknown law of development: but the admission does not in the least give any countenance to such being at all proved by existing data. Oken's origin of man from the scum of the sea belongs to the same category of assumptions, and the speculations of Reichenbach† also require facts to support them. He says, "The soil in which the first man originated was an animal, and his first mother was an animal, and his first nourishment was the milk of an animal." Very likely this was so; but we shall want more evidence than this author gives us to accept such a statement for anything more than an hypothesis—supported by presumed analogy, but not by facts. We shall probably see what must have been the law of Man's origin long before we shall be able to

* Link, *History of Mankind*.

† *Über die Entstehung des Menschen*.

demonstrate it. It will be our duty to test these hypotheses one against another—not by our own preconceived notions and theories, but by all the facts we can collect. We must always be ready to change our theories to suit our facts. As knowledge advances, it is absolutely necessary that the theories of every honest scientific man should change. True science cares nothing for theories, unless they accord with the facts. An hypothesis may be all very reasonable and beautiful, but unless it is supported by facts, we should always be prepared to give it up for one that is so supported; and as knowledge advances, so must the true scientific man change his theories. We should endeavour to be careful not to fancy we aid the cause of science when we absurdly give our support to theories that no longer can be reconciled with established facts. It will be a great misfortune to science, should students of nature ever become thus fondly wedded to their theories. Such conduct is to be expected from the ignorant, and consequently bigoted; but cannot be adopted by real seekers after truth. No doubt it is a weakness of our natures thus to cling to the theories of our youth; but we must be careful not to yield unreasonably to the charms of a first love. In our science, which, at present, is nearly all hypothesis, I think there is great need of this caution, and that we shall do well all to remember, that instead of having any cause of shame in giving up our unsupported theories, that it is something of which to be proud.

But having said so much, I ought, perhaps, to add, that it is the best plan to be very cautious in forming such positive theories, until we are warranted to do so by actual facts. We want speculation; but we must be careful always to make a rigid distinction between verified facts and speculation. It is the custom of the public to assert that a certain scientific man holds a certain opinion, theory, or hypothesis; but we must do all we can to let the thinking public know that such hypothesis is only held until we can get one that will more fully explain the facts. It is frequently asserted by scientific men on the Continent, that our cultivators of science are “priest-ridden,” and afraid to give utterance to their real scientific opinions. I will not stay to inquire into the amount of truth in the assertion, or to show that its general application is a gross calumny. I hope the members of this society will join with me in endeavouring to prove that many of our Continental friends entirely mistake our honesty in fancying that “the fear of public scandal,” (as they call it), in any way daunts the most free and open expression of honest opinion.

I have touched on the hypothetical views of Man's origin, and

would wish distinctly to state, that it is not only the unity of origin from a single pair that is a pure hypothesis, but that the somewhat popular view of the plurality of original pairs, or the creation of Man in Nations, (as Agassiz and many others hold,) rests on no better evidence than the hypothesis of unity of origin. It has been sometimes asserted that there is less difficulty in assuming the plurality of origin than to explain how all races could have descended from one pair: but science has nothing to do with what is the easiest explanation, we want to know what is the truth.

The accomplished and zealous President of the Ethnological Society, in one of his recent papers, writes, "that mankind consists of many originally created species, and that the hypothesis of unity of races is without foundation."* Mr. Crawford might have added, I think, with equal truth, that the hypothesis of "many originally created species" is equally without foundation.

It has recently become so much the fashion to assert original difference to explain every phenomenon connected with Man, that it has been found necessary to continually increase the number of proto-plasts, until the last writer on the Classification of Man (Mr. Crawford), assumes upwards of forty distinct species. I think it well to quote the words of our great countryman, John Stuart Mill, on the subject. He goes so far as to say, "Of all the vulgar modes of escaping from the consideration of the effects of social and moral influences on the human mind, the most vulgar is that of attributing the diversities of conduct and character to inherent original natural differences."† All that can safely be asserted against the unity of the origin of mankind is, that there is no existing race or species which can be assumed to be the type of the original Man. The assumption of some ideal type of man from which all existing forms have arisen, is not based on any scientific data, and is merely speculation. It is a matter of uncertainty whether we shall ever be able to demonstrate by actual facts the *modus operandi* of Man's origin, but we may be able to ascertain the laws to which he owes his birth.

The remarks I have made respecting the necessity of having facts to support an hypothesis, find an apt illustration in that mythical and poetical subject—the *place* of Man's origin. There is not a continent, and hardly an island, which has not been asserted to be the birth-place of man. Not having facts to support any of these poetical dreams, we need not now concern ourselves with such a subject.

* Transactions of Ethnological Society, vol. i, p. 2. New Series, 1861, p. 554.
 † Principles of Political Economy, vol. i, p. 390.

We have some other questions that must be settled, before we come to the place of Man's origin; and in the meantime we may decline, as scientific students, to found any theory on mere tradition. Yet it is strange we should have a learned writer like Baron von Eckstein* fixing the place of man's origin. Writing only in 1860, he says, "Everything points to the region of the sources of the Indus, Oxus, Jaxartes, and Serika rivers. There or nowhere is the cradle. This suits the historian, the politician, the geologist, the geographer." But does this spot suit the anthropologist? If we agree with the geologist, the baron's dogmatic assertions might be of some value. Those friends of fiction will be greatly interested in a work by Dr. Schulthess,† in which he believes to prove most conclusively that Africa was the original Paradise. Whether it was in the neighbourhood of the Gaboon he does not say. Equally powerful claimants there are for different parts of Asia and the island of Ceylon. It is evident, therefore, that tradition is not so positive as to the place of Man's origin as some imagine.

It is necessary to decide the scope and object of our Society. We look upon Anthropology as the Science of Mankind. We shall therefore treat of every thing that will throw light on the physical or psychological history of Man. It will be essentially our object to trace the primitive history of Man. But in doing this we require the aid of the geologist, archæologist, anatomist, physiologist, psychologist, and philologist. It is, therefore, nearly impossible in the present imperfect state of our science to be master of all these subjects. The time also has, perhaps, not yet come when the different sciences can all be brought to bear on the history of mankind. It is frequently asserted that we want more observation before we can generalize on this subject. But I doubt if this be so. We have abundance of observations and facts of a certain kind; but the observations are valueless, because nearly all travellers only see what suits their own preconceived notions. Facts, too, we have in abundance, but they are not of the right sort. For science we must have exact details; but this is what we have not got. It must be our object to decide what are the facts we most want, and collect information on a systematic plan. No country has during the last three hundred years published more works of travel than ours, and no people have had the same opportunity of studying the different races of man: but, unfor-

* Baron von Eckstein in *Zeitschrift für Völker psychologie*; edited by Dr. Lazarus and Dr. Steinthal. Vol. i. part iv. 1860.

† *Das Paradies*. Zurich, 1816.

unately, little of all these writings and observations are of any value to science. While men at home were dealing in assumptions, and performing the part of special pleaders for their own pet dogmas, we could not expect anything else from travellers. It must be our object to get travellers to give up all theories, and simply collect reliable facts. Another cause of the comparative uselessness of the accounts of travellers is the want of honesty in telling what they really saw. Some fear shocking public opinion, while others indulge in exaggerations for the sake of the excitement which their narrative produces in the reading public. Missionaries have had grand opportunities of studying the characteristics of uncultivated nations, but their narratives are proverbially useless to science by reason of the self-glorifying accounts of the results of their own labours. Some of the mildest people in the world have been called "cannibals" and "lowest savages," when there has not been a shadow of truth in the charge. But, generally speaking, travellers have not been to blame; the fault lies with the cultivators of science at home.

And here I must touch on a subject of deep importance. We have to found a great science, and we shall want labourers abroad as well as at home. These labourers to be of any real service to science must receive some preliminary training. They must have all nursery tales eradicated from their minds, and be taught to seek for facts and search for truth. The Anthropologist requires training, like the botanist, the zoologist, or the geologist. But this training can never be effected by a society like our own. Indeed such a scheme does not come within our object. It must, therefore, be done by the public. The Government must give to Anthropologists the same aid which it renders to the geologist. Surely it is not reasonable that we should care more for the extinct than for living forms of animal life. While it is the duty of Government to aid the study of the Anthropologist, it is also the duty of our Universities to make the Science of Mankind a special subject of study. I look forward to the day when all our Universities shall have professors whose sole study shall be the philosophy of mankind. In the political world the subject of "race" has been playing so prominent a part that the dullest legislator must begin to see that political institutions are not simply the result of the statesman's genius, but that there are higher laws in operation, to counteract which all his efforts are useless. It is true that in the present state of our science we can offer no positive dogmas to the politician; but we see enough to know that laws are secretly working for the development of some nations and the destruction of others; which it is both the province and the duty of the politician to assist in

discovering. We must go on working as best we can, and ere long the public will see that it is for their own interest, and for the benefit of humanity at large, that the scientific study of Man shall be made a part of national education.

While, however, State aid is certain to come in time, we must at present appeal to private enterprize to assist in carrying out what is, to a great extent, national work. And one of the best means of helping to do this is by the establishment of a good and reliable museum. In this country there is really no ethnographical museum which is at all worthy of the British nation. With better opportunities than any other people, our ethnographical museums are still very inferior and imperfect. It will be our duty not to care so much for collecting a museum of our own, as to assist in forming one that shall be worthy of the country. How this can best be carried out must always be a matter for earnest consideration. In the meantime this society will commence forming a museum; but I think we ought always to be ready to give up anything that will be for the benefit of the public or the cause of science.

But there are other duties which will demand our more immediate attention; and I will briefly touch on some of these, as it may serve to illustrate how we purpose to carry out the work we have undertaken.

Much of the future success of the Society will perhaps depend on the character of the papers read at our meetings. I suggest, therefore, that, as far as possible, it will be advisable, in the present confused state of our science, that we should give preference to such papers which have for their object the removal of some of these mysteries. To-night we will discuss whether we shall go on playing with the so-called science of man, or whether we shall be content to give up all dogmas, confess our ignorance as to knowing anything about the laws regulating man's origin or development, and be willing to begin *de novo*, only basing our opinions on actual demonstrable facts, and arguing solely from the logical inference from such *data*. If we decide on our method to-night, we can then go on to discuss at our next meeting the terms we agree to use. There is an absolute necessity we should endeavour to agree on this point, for science can make no advance, while hardly two persons use such an important word as "race" in the same sense. As a new science, which we hope to see popular, I trust that an endeavour will be made to render the terms we use as simple as possible. We had better spend the whole of this session in debating this subject, in order to come to some general agreement, than rush madly on to the discussion of

the subject, which we cannot argue with any profit, until we have settled the meaning we each attach to the terms we shall use in our warfare. Various subjects will be brought under consideration, and amongst others the question as to how far it would be advisable to make use of the terms of the phrenologists in our minute descriptions of the crania of races of man. We, of course, cannot accept any such dogmatic system as a basis of work; but we must see how far it will be advisable to adopt the nomenclature of the phrenologist for describing human crania. The *Manual of Ethnological Inquiry*, put forth by the British Association, has already recommended the expediency of using the terminology of the phrenologist, and such a recommendation has, some think, tended to retard the rapid progress of craniology. Phrenology, as a system, we cannot accept; but we are bound to inquire how far it is founded on true principles. I presume that we shall nearly all be disposed to admit fully that the form and quality of the brain in some way indicates the intellectual and moral character of the man; but we must not rush hurriedly and build up a system, or accept any system which is founded on this general admission. The phrenologists have hitherto paid too much attention to mere form, and not enough to quality, which is quite as important. Nor must we accept such a dogma as that propounded by Liebig, that the cerebral action must be proportionate to the mass of the brain. On the contrary, we must seek for a solution of many of the contradictions which surround this subject, in the minute histological anatomy, or in the chemical constituents of the brain of the different families of man and the lower animals. Schlossberger has already affirmed that there is less fat and more water in the brain of children than of adults. If we take this with the dogma of Moleschott, that "Without phosphorus there is no thought," we shall see the value of chemical and microscopical investigation on this subject. The exact relation which thought bears to some form, quantity, and quality of the brain, is as yet uncertain; all we now know is, that they are connected: but it is left for us to discover the exact relations.

It is not a little remarkable, that amongst all the journals devoted to different branches of science, there has as yet been no independent journal for the interchange of communications from anthropologists in different parts of the world. The advent of our Society will enable such a journal to be founded. This journal will, however, not be under the influence of the Society, further than engaging to print our official reports. It will be for the use of, and a medium of communication between all anthropologists. I need hardly say how valuable such a journal will be to us as a Society, and indeed for

science generally, if it is only conducted in that spirit of moderation, fairness, and freedom from all party or personal bias, which is at this time demanded.

In this Journal the reports of our meetings will be published quarterly; and it is hoped that by so doing there will be a constant and sustained interest taken in the works of the Society. Long memoirs will be only given in abstract in the journal, but they will be published at length at the discretion of the council, and delivered to the fellows in a separate publication.

In selecting works to be translated, we shall be guided by a desire to introduce books into this country, which, while being useful to the student and teacher, will at the same time help to give the reading public a better appreciation of the object and extent of anthropological science. The council will not simply favour the translations of works, in the opinions of which they agree, but will aim at introducing those works which best represent the prevailing opinions respecting Anthropology on the Continent. The importation of foreign ideas and modes of treating our science cannot fail to produce beneficial results.

Another important feature in our plan is the appointment of local secretaries in different parts of the world. It is well known that there are many who are anxious to render some assistance to science, but do not know what to do, as they are ignorant what sort of information science requires. If our local secretaries are carefully selected, and proper questions and instructions are sent to them, I look forward with much hope to the benefit that will accrue to science from such a plan. The council invite the Fellows of the Society to nominate any gentlemen for local secretaries whom they believe willing to render service to the society and to science.

Such, then, are a few of the most important self-imposed duties we have undertaken. I have heard it stated that there are societies now existing in the metropolis who do the same work. But such a statement is made in ignorance of what we intend to do. I do not hesitate to affirm that we propose to do work which is not even attempted by any existing society. Whether such existing societies could have been moulded to do the work we have undertaken is another matter. The question as to whether we have done well to found this society is one which cannot be answered at this time. We must be content to leave that to the future historian. We ask for judgment, not on the promises we make, but on the work we perform. Whatever be our future, I believe that the founders of this Society are fully sensible of the vast work they have undertaken, as well as of

its importance. They are fully conscious that to carry out their duty well, it is necessary to have a very considerable number of members. The first meeting of the friends of this society only took place about six weeks ago, and now we have 120 members. So far, therefore, all has gone well. More yet remains to be done; but the council trust that the members will make the society known amongst their friends. Support will be sure to come when it is seen that we really mean work; and in the meantime let all strive to gain the number of members by which we can work the society with effect and with benefit to the cause of truth and science.

It is true that some who were naturally thought to be interested in our work have not yet joined; but nearly, without exception, every one who has been asked to help us has admitted that, if we carry out our prospectus, we shall be supplying what is one of the great wants of the age. Nearly all have admitted the desirability of our plan; but some have contended that we should never gain support enough to carry out what we propose. By the prospectus it will be seen that we are essentially a publishing society. The translation of foreign works alone is an undertaking of immense importance in the present state of science. We shall endeavour to print works of such value that no public or private scientific library will be complete without them. What a vast *impetus* will these works, with a quarterly journal, give to the study of Anthropology! Whether this be so or not, our reward will be that we give to the public an opportunity of studying Anthropology, which they have never yet had. The more support we gain the greater will be the success of our labours.

I know only of one serious objection (if such it can be called) which has been made to our work, and it is "That the time has not yet come for the formation of such a society; and that we should wait until the public mind was ready to take more interest in what we do." But are scientific men to wait for the public to take an interest, before they begin to clear away the misty traditions in which their science is enveloped? Are scientific men to wait patiently until antiquated prejudice is removed, by some supernatural agency, from the public mind, before they begin to study questions which are of interest, not to the few initiated, but to the whole civilized and indeed uncivilized world? No! it is our duty to clear away the encumbrances with which dogmatism and ignorance have enveloped the study of Man, and we must show the public that the origin of Man is a question of physical science which can have no light thrown on it by authority or tradition.

We shall then have to go on to show that the attempt to discuss

at present the unity or plurality of origin for mankind is really nothing better than child's play. We shall always remember that even unity of species does not necessarily include unity of origin; and that with plurality of existing species, the *possibility* of the unity of origin cannot be denied. It has been stated that the promoters of this Society were composed of "advanced liberal ethnologists." Such a statement I believe to be entirely an error. I presume the "advanced" ethnologists must be those who can discuss the unity or plurality of man, and those who can write learned papers and take part in minute discussions on the classification of man! These are the advanced ethnologists, who are certainly discussing questions very much in advance of myself or my associates.

For years past there have been public discussions going on as to the unity of man's origin. As matters now stand, this discussion is simply arguing in a circle. It cannot yet be fairly discussed on scientific grounds at all. Before any scientific discussion can be held we must know far more of the laws regulating the intermixture of the different races of man. What we know on the subject is as yet hardly worth calling science. M. Broca, the accomplished secretary to our sister society in Paris, has stated the known facts; but the question is still in a most unsettled and unsatisfactory state.

Many intelligent persons now believe that Ethnology merely attempts to solve the question whether there was unity of origin for the different races of man. We shall therefore do well to make it known that (for the present) Anthropology is not in a condition to give any answer to that question. There are a host of subjects which have to be decided before we are in a position to give even an approximative answer to the question of the unity of mankind. The unity of mankind is an article of faith with many estimable persons, whose opinions deserve respect, and therefore, as such, we dare not, and ought not, to discuss it. We can only discuss it as a scientific hypothesis, and as President of this Society it will be my duty not to allow this dogma to be attacked or defended, except as a scientific hypothesis. I shall apply the same check to any other article of faith, and not allow it (as such) to be discussed in this society. The theologian (as such) has no right to interfere with the conclusions of physical science; and the man of science (as such) can know nothing of matters of faith. It must, therefore, be distinctly understood that we are formed into a society for the strict investigation of the science of Man, and that we must have the most perfect freedom of action and expression in all our discussions; not a mere

spurious professed liberty of thought, but something real. As scientific men, we must not be ashamed to own our ignorance, and say—

“All we know, is,
Nothing ‘yet is’ known”—

either respecting the origin of mankind or most of the important laws by which humanity is now governed.

There are many other points on which I ought to dwell, and amongst others, how we can best carry out our objects at the British Association. I trust I shall offend no member of the Royal Geographical Society when I say that it is utterly impossible for the science of Man to make any progress while it only takes a second and subordinate place in Section E. I believe I shall be supported by all who know the working of the British Association, when I say that the position Ethnology holds there is most painful to all those who are any way conscious of how that subject should be studied.

It will be for the Society to consider this matter, and the promoters of the British Association—always anxious to do all they can for the advancement of science—will, I am sure, be ready to adopt any plan which they think would be better for science than the present. Anthropology may be compared to the last volume of a work on Zoology, with perhaps an appendix. No doubt, therefore, the proper place for Anthropology is either in section D, or in a sub-section immediately connected with students of the other branches of animal life. Ethnology was formerly a sub-section of the zoological department, and what *scientific* consideration induced the government of the Association to remove it from its natural place, I have never been able to discover.

In drawing these hurried remarks to a conclusion, I would wish strongly to impress on my fellow-labourers that we have undertaken a most solemn and responsible duty. The time has gone by when the questions we are going to discuss could be evaded. Thanks to the spread of thought and liberty, the public demand that all subjects connected with Man shall be freely and openly discussed. They begin to realize the fact that there is nothing to fear from truth. The cry of “Danger” may be raised, but the public will no longer respond to it. They have heard it so often, that it produces no effect. Astronomy and geology have each been assailed as they have dared to expound the truths of nature. Some faint outcries have been heard at the discussions of the ethnologist, but their denunciations have never had a scientific value; and the time is yet to come when some mad attack may be made. It is said “that a burnt child dreads the fire,” but it remains to be proved whether some men will ever learn from experience. Whatever may happen, we must go on manfully with

our work, and neither turn to the right nor the left, to notice the odium which ignorance, fanaticism, or jealousy may cast at us. Public opinion has become so much altered that I do not anticipate such a result. On our part, we must be careful never to attack the religious conviction of any one. We have no right to attack or give any opinion on religious or theological subjects. Our duty is simply to seek for truth by patiently collecting data, and then carefully and humbly endeavour to decipher the meaning and import of those facts. I have heard it remarked that all recent discussions respecting Man have been mingled with levity; which should certainly not be introduced into any scientific discussion. We must be careful to avoid this. What we now want are earnest and real lovers of truth. Astronomy and Geology both have their wonders, but Anthropology has wonders equally great to reveal. We have had the enthusiastic astronomer and geologist, and are we never to have any earnestness in the study of mankind?

Let us, then, show that we too can be earnest in our study, as well as the geologists or the astronomers. But let it be known we are as yet only groping in the dark, and know not yet what to study, or hardly what facts we want to get, to found our science. We have not only to found a science of Anthropology, but we have to do what we can to form some anthropologists. We must not be daunted, but remember that our work has received the best wishes from many a scientific veteran, and deep regrets that they are unable to aid us. The work of this society must depend on young men who are ready to make it their study. Our success so far is all that can be desired. Thanks to a united council of workers and to our zealous and brave honorary secretary, we have within a few weeks founded a society, and commenced work in earnest. With such officers and such a council, I am content to be the humble steerer of our vessel, knowing that my course is already settled in our prospectus. This will be my sole guide and the path I am bound to follow. We have faith in the thinking public, and know that we shall be supported as long as we keep faith with them.

Let us remember, too, that science is not advanced by mere numbers. If we meet here as scientific brethren, and discuss the questions before us calmly and earnestly, as men ought always to discuss—whatever our numbers may be—we shall make more real progress in scientific discovery than by holding huge meetings where passion and ignorance drown both reason and common sense. Let us, too, not be daunted when we see our sister society, in Paris, surpassing us in papers and discussions. We must remember that they have a large band of trained men of science, whose sole duty is the investi-

gation of the problems which we attempt to solve; and that they possess some advantages which are not yet within our reach.

In conclusion, let me quote the words of a man whose death was such a great national loss. These sentiments, I think, are most appropriate to the present occasion, and coming as they do from the large hearted Edward Forbes, they must command the attention, if not obedience, of us all. He beautifully says,*

"The highest aim of man is the discovery of Truth; the search after Truth is his noblest occupation. It is more; it is his duty. Every step onwards we take in science and learning tells us how nearly all sciences are connected. There is a deep philosophy in that connection yet undeveloped; a philosophy of the utmost moment to man; let us seek it out. The world in which we live is a beautiful world, and the spirit of Omnipotence has given us many pleasures and blessings, shall we not enjoy them? Let us refresh ourselves with them thankfully, whilst we go forth in our search after Truth. We are all brethren, but it has pleased God variously to endow our minds. Some delight in one thing, some another. Some work for the good of the Body, and some for the good of the Soul. Let us all work together in fellowship for our mutual happiness and joy. Wherefore should men quarrel one with another because they hold different doctrines? Such as seek for Truth in the right spirit sympathise with each other, and, however opposite may be their present opinions, revile them not, but assist in their development; knowing, however wide apart may seem the paths they have chosen, one goal is aimed at; and if persevering, both must meet in the one wished for temple. Let those who feel the spirit to develop the Wisdom of Creation, and to act for the good of their fellow-men, strong within them, unite together in a bond of fellowship, each brother devoting his time and his energies to the department for which he feels and proves himself best fitted, communicating his knowledge to all, so that all may benefit thereby, casting away selfishness, and enforcing precepts of love. By such means glory shall accrue to his order, so that it may wax powerful in intellectual strength, and become a mental and a moral safeguard to the world, and a bond of union among all nations."

Thanking you for your kind attention, I will only add, may such sentiments always animate the Fellows of the Anthropological Society of London.

* *Life of Edward Forbes*. 1861. P. 105.

Anthropological Society of London.

4, ST. MARTIN'S PLACE, TRAFALGAR SQUARE.



HIS SOCIETY is formed with the object of promoting the study of Anthropology in a strictly scientific manner. It proposes to study Man in all his leading aspects, physical, mental, and historical; to investigate the laws of his origin and progress; to ascertain his place in nature and his relations to the inferior forms of life; and to attain these objects by patient investigation, careful induction, and the encouragement of all researches tending to establish a *de facto* science of man. No Society existing in this country has proposed to itself these aims, and the establishment of this Society, therefore, is an effort to meet an obvious want of the times.

This it is proposed to do :

- First. By holding Meetings for the reading of papers and the discussion of various anthropological questions.
- Second. By the publication of reports of papers and abstracts of discussions in the form of a Quarterly Journal; and also by the publication of the principal memoirs read before the Society, in the form of Transactions.
- Third. By the appointment of Officers, or Local Secretaries, in different parts of the world, to collect systematic information. It will be the object of the Society to indicate the class of facts required, and thus tend to give a systematic development to Anthropology.
- Fourth. By the establishment of a carefully collected and reliable Museum, and a good reference Library.
- Fifth. By the publication of a series of works on Anthropology which will tend to promote the objects of the Society. These works will generally be translations; but original works will also be admissible.

The translation of the following work is in preparation by the Society :—

1. Dr. Theodor Waitz, Professor of Philosophy in the University of Marburg. *Anthropologie der Naturvölker*. 1861. First Part.

The translation of the following works will be recommended :—

2. A. de Quatrefages. *Unité de l'Espèce Humaine*. 8vo, Paris, 1861.
3. Prof. Rudolph Wagner, of Göttingen. *Bericht über die Arbeiten in der allgemeinen Zoologie und der Naturgeschichte des Menschen*. 8vo, Berlin. 1859-60-61.
4. Broca. *Sur l'Hybridité Animale en général, et sur l'Hybridité Humaine en particulier*. 8vo, Paris, 1860.
5. Gossé. *Mémoire sur les Déformations Artificielles du Crâne*. 8vo, Paris, 1855.
6. Gratiolet. *Mémoire sur les Plis Cérébraux de l'Homme et des Primates*. 4to, Paris, 1855.
7. Pouchet. *Pluralité des Races Humaines*. 8vo, Paris, 1858.

Sixth. By the appointment, from time to time, of various Committees authorized to report to the Society on particular topics which may be referred to them; the results of such investigations being in all cases communicated to the Society.

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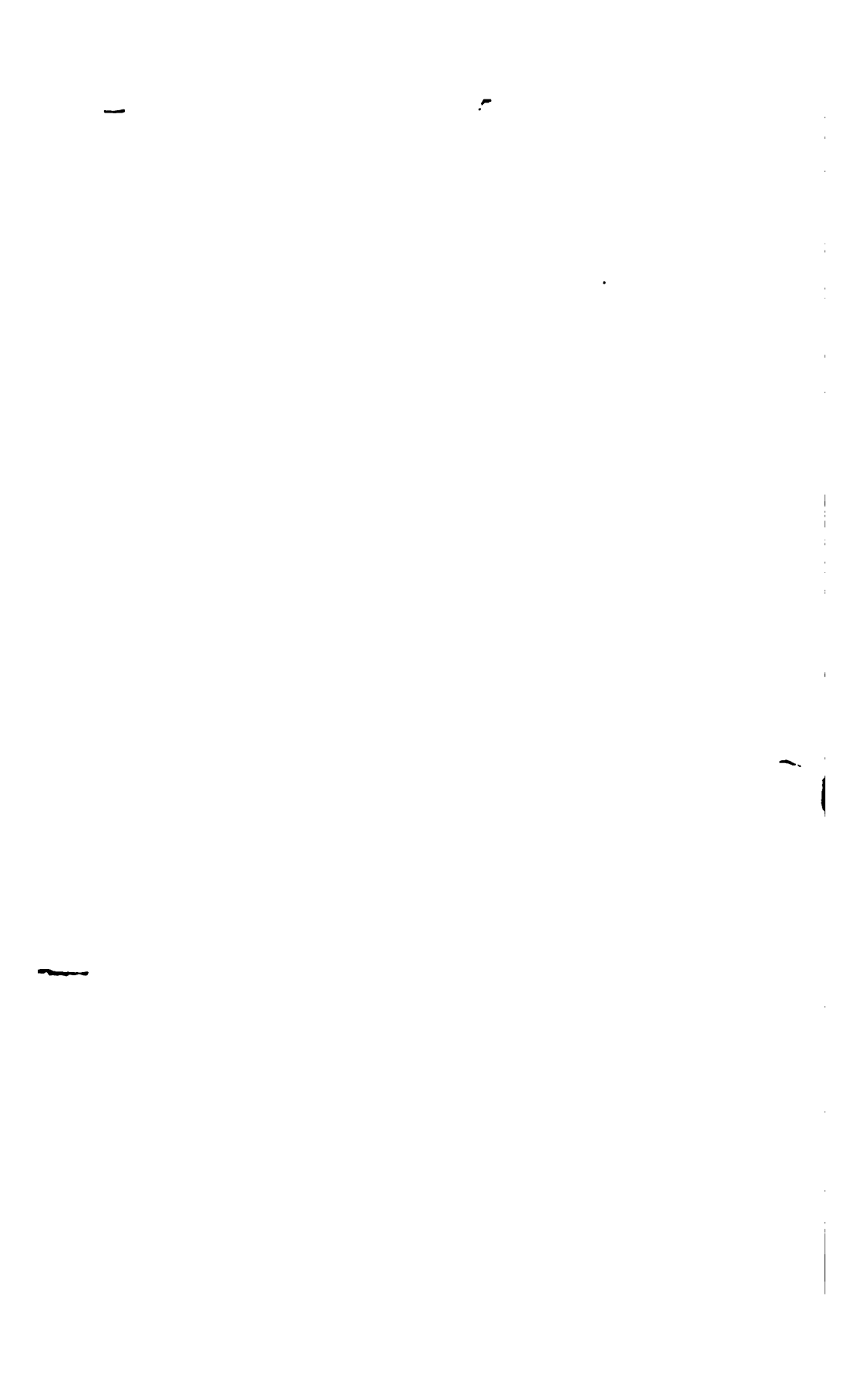
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"It is impossible not to share Dr. Hunt's shame at recognition having been denied to anthropology as a science by the British Association for the Advancement of Science."—*Spectator*, March 18th, 1865.

"The contest which has commenced before the British Association is truly very curious * * * and when all this shall have passed away, no one will ever believe in the historical reality of this resistance."—DR. BROCA, *Secrétaire Général de la Société d'Anthropologie de Paris*, in the *Anthropological Review*, July 1865.

"Of course, we think that so important a science as that of man ought to have a section of its own, whether convenient or inconvenient. * * * The case in fact is one, not for personal complaints and bickerings, but for calm discussion."—*Ethnological Journal*, July 1865.

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TO THE MEMBERS
OF THE
BRITISH ASSOCIATION FOR THE ADVANCE-
MENT OF SCIENCE.

GENTLEMEN,—

In the last number of the *Anthropological Review* there appears an article "On the Prospects of Anthropological Science at the British Association of 1865." In this article the following passage occurs :—

"So far as the governing powers of the association are concerned, we conceive that a vast amount of misapprehension still exists with respect to the aim, objects, and claims of anthropological science. On two previous occasions, it has been our duty, in reporting the meetings of the British Association, to comment on the efforts which have been made to induce the authorities to give that recognition to anthropological science which we claimed for it on the ground of its extended and increasing cultivation in this country, and of its vital importance to all who aspire to be seekers after truth and lovers of mankind. This question will be again agitated at the coming meeting, and it may be well to reconsider calmly beforehand the objections which have been already raised to the

favourable reception of anthropology; to examine how far those objections have been based on purely scientific grounds; to glance at other conflicting interests, and determine to what extent they have already, and are likely again to influence prejudicially the cause of anthropology with the directors of the association; and, finally, to consider what will be the line of conduct pursued by the Anthropological Society (who may be considered as the exponents of anthropological science in England), in the event of continued rejection by the British Association."

It has been suggested to me that it would be advisable that I should state directly to the Members of the British Association the exact question at issue.

At the last meeting of the British Association, held at Bath, the question of a special section for anthropology, of which I had given notice the previous year, was discussed, but so entirely in a party spirit, as rather to hinder than further the settlement of this important question. Had I been able to be present last year, I should have tried to have stated the real facts of the case; but as I was prevented from then doing so, I beg now to be allowed to submit the following observations to your consideration.

An impression, I believe, prevails somewhat extensively amongst the members of the Association that the question of a separate section is in some way or other mixed up with a supposed or real rivalry between the London Anthropological and Ethnological Societies. I beg, however, to assure you that it is my wish, and I believe the wish of the majority of the Fellows of the society over which I preside, that this question should not be considered in relation to the supposed or real interests of any society, but that the question of a distinct section

for the science of mankind shall be discussed entirely on its merits.

I must, therefore, beg to decline following the example of those gentlemen who have discussed this as a political question. I hold that it is not, and never ought to have been made, a party question. It is essentially a question of science, and all who are interested in the progress of science cannot but take a lively interest in this discussion.

In my last anniversary address to the Anthropological Society of London, p. 4,* I endeavoured to show that the position occupied by the student of the science of man had been considered as unsatisfactory for more than twenty years. Dr. Prichard more than once protested against such a subject being made a sub-section of zoology, and at his unfortunate decease the position of the science of man was made still more unfortunate by being put with geography. All who are at all acquainted with the practical working of Section E, must be fully aware that virtually there has been no real discussion on the science of man in it since its formation. Occasionally there has been an important paper treating of some branch of the science of mankind, but generally that section is so overburdened with geographical papers that those on other subjects have been obliged to be passed over without being read in full or discussed properly.

Such a state of things cannot in any way assist the progress of the science of mankind, and I contend cannot be accepted as satisfactory to those who devote themselves to that branch of study.

No one is better acquainted with the real facts than

* See also "Journal of the Anthropological Society of London," vol. iii, p. lxxxviii.

Sir Roderick Murchison, and he was, therefore, quite right in suggesting that there was really no room for papers on the science of man in Section E. I think that the Members of the Association should be grateful to Sir R. Murchison for his objection to the proposal to incorporate the science of anthropology with Section E. We can therefore dismiss that portion of the question from our consideration, as it is acknowledged to be entirely unpracticable as well as unadvisable.

There remain, then, for our consideration, the following questions.

1.—Should the science of mankind have a special section or be a sub-section of some existing section ?

2.—What should this section be called ?

Now, on the first of these points, Dr. Prichard has already expressed his opinion, that making the science of man to be a section of zoology “can only have arisen through inadvertence”, and there is obviously no other section in the Association of which the science of mankind could form a branch. With regard to the name of the section for the discussion of all subjects connected with the science of man and mankind, I know of only one term which has or can be legitimately used in this sense, viz. ANTHROPOLOGY. We may, therefore, consider that matter as settled.

These are, briefly, the views which will be brought by me before the General Committee of the British Association at their first meeting at Birmingham, and I cannot but think that they will be shared by those members who really have the advancement of science at heart.

I now beg to ask you to consider this matter for yourselves, and if you will do this I have no fear of the result. I may especially remark that the new section

would be able to embrace those archæological topics on which the early history of mankind so entirely depends. For many years there had been a just complaint amongst archæologists, that they are excluded from taking part in the meetings of the British Association, and, since the meeting in 1854 at Liverpool, there has existed what is known as the "Fawcett Club", whose sole scientific object has been to agitate for the recognition of archæology in the British Association.

I know not in what spirit this subject will be considered at the meeting of the General Committee. I trust, however, that the question will not be discussed as a political contest, but be considered on its own merits, and that those who attend will not be influenced by the weight of great and respected names, but simply by the merits of the case.

I have the honour to be,

Gentlemen,

Your most obedient Servant,

JAMES HUNT.

Ore House, near Hastings,

August 22nd, 1865.

N.B.—The following is a copy of the Address sent in May last to the President and Council of the British Association from the Anthropological Society of London.

"We, the undersigned officers of the Anthropological Society of London, are directed by the Council to inform you that, at the last general meeting of the Society, a resolution was adopted that an address be presented to the British Association, requesting that a special section be set apart for Anthropological Science.

"We beg respectfully to urge upon the British Association the great advantages which the cause of science would derive from the adoption of this proposal.

"Experience has shown that Anthropological papers of real scientific value are often declined in the existing sections.

"Although some Anthropological papers have been discussed in section E, yet that section, from its constitution, is not adapted to the admission of technical or scientific papers on Anthropology.

"The science of Anthropology is extending daily, and the number of workers in the field continues to increase. The Anthropological Society of London, founded in 1863, on the plan of the "*Société d'Anthropologie de Paris*", now numbers nearly six hundred members, while in this present year Anthropological Societies have been founded in Madrid, St. Petersburg, and New York. At the meeting of the German Association of Naturalists, to be held at Hanover in September, a similar proposal is to be made for a special section for Anthropology. These facts speak for themselves.

"The character of subjects which will be submitted to the section may be seen by reference to the Memoirs and Bulletins of the French Society as well as to our own Memoirs and Journal.

"At the last meeting of the British Association, the official delegate of the Anthropological Society of London was requested to give notice of a proposal, "That a special section be formed to be entitled Section H, to be devoted to Anthropology." Although the decision of this point may probably rest with the General Committee, the Council of the Anthropological Society have thought it to be their duty to invite the Council of the British Association to give their cordial support to this proposal.

"The Council of the London Society feel that it would be a dereliction of duty were they not to do their utmost to secure the recognition of Anthropology in the Scientific Congress of Great Britain.

"They, therefore, beg your most serious consideration for this proposal, believing that your determination will materially affect the progress and development of Anthropological science in this country."

ADDRESS

DELIVERED AT

THE SECOND ANNUAL MEETING OF THE ANTHROPOLOGICAL SOCIETY OF LONDON.

By DR. JAMES HUNT, PRESIDENT.

GENTLEMEN,—We are met this day to celebrate our second anniversary; and it may, perhaps, be useful if we take this opportunity of glancing at our labours during the past year, with a view of appreciating what yet remains for us to do. It is not for me to give any opinion as to the value of what we have done, or how far our labours have contributed to advance the cause of truth and science. I shall confine myself to a narration of undisputed facts respecting our past work and the present state of the Society, and shall conclude with some general observations respecting the future development of anthropological science in this country.

The Fellows are well aware of all that has been published under the auspices of the Society; but they are not so well acquainted with the enormous labours which have devolved on the officers and council in order to place the Society in a permanent and satisfactory working order. Although our Society is still in its infancy, this has, to a great extent, been already accomplished. Twelve months ago, the plan of our Society was scarcely understood by many of the fellows; but during the past year it has gradually unfolded itself, and we now only await the issue of the first volume of our *Memoirs* to fully realise all the objects contemplated. During the past year it has been an especial object to set the Society on a permanently satisfactory footing, and this has been accomplished to a great extent, and without at all interfering with our

present work. Although the first year's existence of the Society was one of great anxiety and labour, the second year has, therefore, required equal care and attention. Only one of the objects contemplated by the Society has hitherto proved a failure, namely, the appointment of committees to report on various subjects. None of these committees have as yet sent in any report. This may, however, be to a great extent explained by the fact that it is only recently we have had convenience for the meeting of such committees, and, under altered circumstances during the present year, the result may be very different.

At our last, or first anniversary, but little had been done for the establishment of a Museum and Library; but during the past year we have secured some very suitable apartments, and our Library promises to become most useful to the students of our science. Our Museum also progresses; but we require to establish more intimate relations with our foreign local secretaries before we can have a Museum worthy of the Society and of anthropological science.

Until a few months ago, the whole work of the Society devolved upon the honorary officers, and an enormous amount of work and attention was given by them. And here let me congratulate the Society on having been able to secure the entire services of Mr. C. Carter Blake for the Anthropological Society. I think it alike fortunate for the Society and for that gentleman that he is thus enabled to consecrate his powers to such a noble science as our Society represents. It is not sufficiently known how much time and labour Mr. J. Frederick Collingwood has given to his official duties, and how greatly the Society is his debtor for the success which has attended it. There have been periods in the Society's history, brief as it is, when the moral courage, combined with great discretion, which that gentleman so eminently possesses, has been of the greatest service. Nor must I omit to mention in this place the important and arduous labours of our treasurer, Dr. Charnock. If there has been any proposal which would benefit the Society, he has always supported it, while by exercising a judicious caution on subjects of less moment, he has been enabled to present to you the favourable account of our finances which you have just heard. If I do not allude to other members of the Society individually, it is not because I am unconscious of the services which they have rendered; but that an opportunity has rarely presented itself to me of publicly testifying how much of our present success may be traced to the labours of the three officers I have named.

Having thus briefly touched on our past work and its present state, I shall proceed to make some remarks on the future development of

anthropology in England, and the duties of our Society at the present juncture.

In my introductory address I dwelt with much emphasis on the necessity for a correct and definite terminology of our science, and proposed a committee to report thereon. It was, however, soon discovered that the present state of the science is not so advanced as to enable us to decide on this important subject. If we could determine what should be the terminology of our science, we should at the same time settle the most disputed points of anthropology. Such terms, therefore, as "variety," "race," "species," can only be defined as our science advances, when some general agreement may be, perhaps, arrived at respecting the meaning to be attached to them. To use the excellent metaphor of the illustrious Von Baer*:—"Every great scientific problem is like a fortification, to which one can only approach slowly by running trenches. Generally people think at first that it is possible to take it by assault, but it very soon becomes clear that it is not the real thing, but only the appearance of it, only the image in our mind's eye which has been understood. Let us, however, go to work and sap slowly onwards, protected by the gabions of criticism, and at last we shall, in time, slowly get nearer and see the end more clearly before us, and meanwhile have got a firm footing in the outer work. If we can never completely take the fortress by digging trenches, the reason may be, to stick to our metaphor, that nature is no craven commander who surrenders as soon as the outworks are taken."

This admirable metaphor has other applications in anthropological science, besides that of endeavouring to fix the terminology; and I would especially call Professor Huxley's attention to it.

While we must leave the great problem as to the meaning of "race" or "species" to be worked out by future researches, we shall still be doing good service if we survey the more general terms in use, and to which so much theoretical importance does not attach.

First of all, it is necessary for us to appreciate clearly the bearing and extent of our own science. After what I have before said on this subject, I should have hardly felt it necessary to dwell upon it here but for the extraordinary statements which were recently made at the meeting of the British Association. Although in my introductory address I

* I have taken this from a manuscript translation, by Mr. Bendyshe, of an article on the "Ethnographico-Craniological" collection of the Imperial Academy of St. Petersburg, which appeared in the *Bulletin de la Classe Physico-Mathématique de l'Académie Impériale des Sciences de St. Pétersbourg*, tom. xvii.

gave it as my opinion that "it is utterly impossible for the science of man to make any progress, [in the British Association] while it takes only a second and subordinate place in Section E," I, nevertheless, was anxious not to increase the number of sections, and therefore gave notice of a motion to incorporate anthropology into that section. I did this under the impression that by uniting with others interested in a branch of our science, we might be better able to protest against the undue power which has hitherto been assumed by the geographers. The Council of our Society ordered their delegate to support the resolution, as I was prevented from attending. I hardly know whether it is a cause for regret or the reverse that this motion was not carried. When I proposed it, I was fully convinced that it could only be a temporary arrangement; and that the science of man must eventually obtain a separate section.

It was with little surprise that we learned that this resolution was not carried by the General Committee, and in anticipation of such a result, we gave instructions to the official delegate of the Society to give notice of a motion—"That a separate section shall be formed, entitled Section H, to be devoted especially to anthropology."

Before I make any remarks on this point, I must, in justice to Mr. Blake, say that he carried out his orders most faithfully. Amongst other instructions given to that gentleman was the following:—"Should, however, the Committee of the Association decline to recognise anthropology, either in Section E or in some other suitable manner, you will return the papers to the Society's apartments." In the remarks made by Mr. Blake to the General Committee, these instructions were mentioned, and were by many construed into a threat on the part either of the official delegate or of the Society. I am sure it was never intended as such either by Mr. Blake or by the Committee of the Society from whom he received these instructions.

I need not remind any one who is at all acquainted with the working of Section E, of the manner in which papers bearing on the science of man have been treated since 1851. But to those unacquainted with this subject I will give a few facts which will make it clearer. I wish also to show that the dissatisfaction respecting the position of the science of man at the Association is of no recent date. At the formation of the British Association in 1831, no arrangement was made for ethnology, for the best of reasons, on which I shall have presently a few words to say. In 1844, a sub-section for ethnology was appointed, in connection with Section D (zoology and botany). But this sub-section was not considered suitable by the ethnologists of that day, for we find that in the same year, when the Association met at York, a proposal

was made by Dr. Richard King, the honorary secretary of the Ethnological Society, for a distinct section for ethnology, and this, although supported by Dr. Prichard and others, was negatived by the Committee of the Association. Dr. Prichard, a few years later, makes the following observations on this point* :—

“ In the meetings of the British Association alone, ethnology claims but a subordinate place in the section of Natural History. The reason assigned for this arrangement is, that the natural history of man is a part of the natural history of living creatures, and that there is an obvious propriety in referring to one division the history of all organised beings, namely, of all those beings which exist in successive generations, destined one after another to rise, flourish, and decay—a lot to which are alike subjected the lords of the creation and the worms on which they tread, and the plants and animals which they consume for their daily food. But though the natural history of man in a technical arrangement, be made a department of zoology, it is easy to show that the main purport of ethnological inquiries is one distinct from zoology; and the reference of both these subjects to one section of the British Association, can only have arisen from inadvertence.”

These remarks were made in 1847, and Dr. Prichard's death at the end of the following year unfortunately prevented him from again advocating the claims of his favourite science to a special section. The students of ethnology were at that time very few, and the death of their chief rendered any opposition on their part to being entirely extinguished quite out of the question. The destroying angel who annihilated the Ethnological sub-section was Sir Roderick Murchison, who takes honour to himself for this exploit. Addressing the British Association at Oxford in 1860, he said :—

“ It fell to my lot, in 1858, to offer a few words to the geographers and ethnologists who were assembled at Leeds. I then explained to the assembled members the satisfaction I felt in proposing, at the Edinburgh meeting in 1850, the formation of a separate section for geography and ethnography, to represent the letter E, left vacant by our medical associates who had seceded to found an association of their own. Until that year geography had been attached exclusively to the geological section, in which, in truth, it was submerged by the numerous memoirs of my brethren of the rocks.”

Now, Sir Roderick did not like geography to be submerged in geology, and yet he felt no compunction in submerging ethno-

* Anniversary Address, 1847, *Trans. of Ethno. Soc.*, vol. i, p. 301.

graphical or ethnological papers amongst geographical ones. We give great honour to him for what he has done for geographical science, but I know of no ethnologist or anthropologist who will thank him for destroying the sub-section of ethnology. There is much in our science which can never be made popular, and for which the "Ladies' Section, E," is hardly the fit place. Thus we find the official reporter of the doings of Section E, informing the Ethnological Society in 1861, that at the meeting in Manchester in the same year papers were read before section E, on subjects but little interesting or instructive to students of the science of man, which, says the reporter,* "consisted of questions of railroads, telegraphs, ship-canal, earthquakes, volcanic eruptions, and the formation of icebergs." Will any one contend that a section which discusses such questions is a place for the science of anthropology? At Newcastle, the Rev. Dr. Hincks made some very forcible remarks as to the necessity of a separate section for anthropology, and perhaps a sub-section for philology. It was publicly stated at the meeting that some members of the Association had said that it was useless to attend the meetings to gain any information respecting the progress of the science of man while the geographers so completely occupied the field as they have done for many years past. On an appeal made for the admission of anthropology into section E, Sir Roderick objected that the section was already overburdened with papers, and he proposed "that the anthropologists be invited to attach themselves to some other section of the Association more suitable than the section of geography and ethnology." It has been suggested that anthropology should become a sub-section of the zoological section. But if this arrangement was unsatisfactory twenty years ago, what would it be now? There can be no doubt on the minds of those acquainted with the extent and objects of anthropological science, that there should be a special section devoted to it. There ought to be, and, I believe, ere long there will be: would it were in our power to say there shall be. But, gentlemen, all our efforts may be useless. The Society may be unanimous on this point; but unfortunately the decision of this matter does not rest with us, but with the General Committee of the British Association. Last year our admission to section E was opposed by some leading members of the Royal Geographical Society, who, I am glad to hear will now give their support to the proposal for a separate section. I trust, also, that Sir Roderick Murchison, as the intimate

* See Abstract of Report on Ethnological Papers read at Manchester, 1861, by James Hunt (at that time), Secretary to Section E, and Hon. Secretary of the Ethnological Society of London. *Trans. Ethno. Soc.*, vol. ii, new series, p. 2.

friend of two of the most illustrious anthropologists of modern times, I mean Karl Ernst Von Baer and the late Andreas Retzius, will support the motion. But we must not rely on those who are not Fellows of our Society for support in this matter. We must show the General Committee that we have a good cause, and that it will really be for the benefit of science that a special section should be devoted to anthropology. I may say we are already receiving papers to be submitted to this new section. Let every member of the Society use his influence, and I have no fear for the result. The President elect of the Association has, at all times, expressed his views that the Association must adapt itself to the age and to the progress of science. Let us not be content by using our influence with others, but be at the post ourselves, support by our voices and votes the cause of anthropological science, and rescue it from the degradation of which the learned Dr. Prichard complained nearly twenty years ago, and under which it is still suffering.

In soliciting members of the Society to prepare papers for this new section, it has at once been inquired, "But what will you do with the papers if the section is not appointed?" So frequently has this question been asked, that I have been obliged to consider the matter, and, after some consultation with my colleagues, we have determined on a course of action which I trust will not be misconstrued either into a threat, or as showing the slightest disrespect to the British Association, or even to the General Committee. This matter has not yet been under the consideration of the Council of the Society, and I must be held solely responsible for the suggestions which I feel it my duty to make on this subject. We have been refused admission into section E, and if we are also refused a separate section, no other course seems to be open to us than to form an independent section or rather congress of our own, and to continue to hold this until, what we believe to be, our just claims are recognised. I sincerely trust that there will be no cause for this, for the work which already devolves on the officers of the Society is very considerable, and much labour would be entailed on all concerned in this matter were we obliged to make all the arrangements necessary for the holding of an "Anthropological Congress." If we were supported by the Council of the British Association in our petition for a special section, we should have no fear of a refusal. If, on the other hand, they decline to recommend such an appointment, we shall be obliged to act accordingly. In any case, therefore, I hope anthropological science will be advanced. I myself, especially, would gladly shrink from the work and responsibility of bringing to a

successful issue the first British Anthropological Congress. But the fellows of the Society may rest assured that I will shrink from no labour or anxiety when I feel convinced that I can in any way aid in the promotion and diffusion of anthropological truths, for which this Society was established.

Before I leave this subject let me add that should we be compelled to adopt this course, it will in no way, I trust, estrange us from the British Association, which has been the means of doing so much in popularising science in this country. Could we feel that the opposition to the proposals respecting the recognition of anthropology were based simply on scientific reasons, and that the question was considered on its own merits, I, for one, should bow with respect to such a decision. But, gentlemen, we feel that the opposition to the recognition of anthropology is founded on reasons, in many cases, altogether unscientific, and the responsibility of any disseverance of ourselves from the British Association must rest with the General Committee for allowing themselves to be led away by the arguments of our opponents.

Having said thus much respecting the recognition of anthropology, let me direct your attention for a short time to the point from which I started on introducing this subject, as we shall see that the chief objections made to the recognition of our science are entirely based on a mistaken interpretation of the extent and object of it, and of the history and etymology of the term anthropology.

I have already made some remarks on the arguments which were used at Bath respecting the meaning of the two words Anthropology and Ethnology, and as there appears to be a considerable amount of misunderstanding as to the definition of these words, I purpose now to make some further observations on this important subject. Nothing can be more instructive than to trace the origin of words and to see the meaning which has been attached to them at different periods of their history. A statement was made to the General Committee of the Association at Bath that ethnology was an older word than anthropology. This statement has had a most beneficial effect, for it set an accomplished member of our Society on an investigation of its truth, and a detailed account of this inquiry will, I hope, be shortly laid before you by Mr. Bendyshe, under the title of *The History of Anthropology*. Unknown to that gentleman I had also been spending my leisure moments in endeavouring to trace the origin and different meanings attached to the words anthropology, ethnography, and ethnology. But before I enter on that subject, I will give the conclusions to which Mr. Ben-

dyshe's investigations have led him, which he summarises in these words :—

"The word anthropology is first used as the title of a book on science by Hundt, sometimes called *Magnus Canis*, in 1501.

"Again, in 1535, by Galeazzo Capella, *Anthropologia, ovvero un ragionamento della natura umana*—quite in the modern sense.

"Then frequently by the writers of the sixteenth and seventeenth centuries.

"In English, *Anthropologie illustrated*, is the title of a work published anonymously in London, 1655.

"Anthropology is recognised as an English word in Todd's Johnson; ethnology is not.

"I do not find any trace of the existence of the word ethnology prior to its adoption by the French Society in 1839. They first of all assumed the title of *Société d'Ethnologues*, but in the Government certificate are called *d'Ethnologie*.

"The word does not occur in Prichard's first edition nor in Balbi, *Intr. to Atlas Ethnographique* of 1828, and as he enters into all the terms of the science, it seems impossible, if it had then any existence, that he could have passed it over. The word ethnography appears to be the only one he knew.

"In Knight's *Penny Cyclopædia*, a popular work, 1833, there is a very judicious little article on anthropology, and another on anthropography, ethnography is mentioned as a branch of it. Ethnology seems an unknown word, and the German *Völker-kunde*, which would now be translated ethnology, is there rendered *people-knowledge*, which implies complete ignorance of the word ethnology. Ethnography seems to be first used by Niebuhr."

Now for my own inquiries :

First, What is the origin and meaning of the word anthropology ? Aristotle uses *ανθρωπολογος* for "one who speaks or treats of men" (*Eth. iv, 8*); and it is a mere accident that the word *ανθρωπολογία* does not occur. The use of this compound by Aristotle is very significant.

Until recently it has been thought that Casmann (Casmannus Otho), rector of the school and preacher at Stade, where he died in 1607, was the first who used the word anthropology in an extended sense; but this is not the fact, for Hundt (*Magnus Canis*) published a work at Leipsic in 1501, entitled *Anthropologieion*. His book is of great interest, as he is asserted to be the first author who used the new art of wood-engraving for anatomical purposes. The work of Casmann is, however, more nearly allied to what we now understand by anthro-

poloꝑy. His work, entitled *Secunda pars Anthropologiae* (Hanoviae, 1596), consists of about 900 pages, and treats of the most abstruse questions concerning human nature, both physical and psychological. I can find nothing published in English before 1655, under the title of anthropology, except the work already mentioned.

In 1707 the widow of Dr. James Drake published two large volumes entitled *Anthropologia Nova*. The same year there was published in Jena, a work on *Anthropologia*, by Teichmayer.

In Chambers' *Encyclopædia*, published in 1740, the following definition of anthropology is given:—"A discourse upon man and human nature. Anthropology includes the consideration both of the human body and soul, with the laws that affect their union, etc."

If we refer to the dictionaries of the period, we get the following definitions of anthropology:—

1749—Martin, "Description of a man's body and soul."

1753—Bailey, "Description of a man, or man's body."

1771—Dyche, "Description of the whole man, both soul and body."

1772—Barlow, "A treatise upon man, considered in a state of health, including a consideration both of the body and soul, with the laws of their motion."

1772—Diderot and d'Alembert—"A treatise on man."

1800—J. Brown's edition of the union dictionary of Johnson, Sheridan, and Walker—"The doctrine of the structure or nature of man."

In 1788 there was published, at Lausanne, a work entitled *Anthropologie, ou science générale de l'homme*.

Later, the meaning of anthropology was considerably extended, and the following is a translation from an article which appeared in 1863 in the *Encyclopédie des gens du monde: répertoire universel des sciences, des lettres, et des arts*: "Adopting the most extended signification of the word anthropology, this science is an assemblage of many known facts which are connected together, and which bear particular names, and for the development of which the reader is referred to the respective articles. Anthropology embraces—1st. The knowledge of the functions of the body and of its parts. 2nd. The knowledge of the functions of the body and of its parts. 3rd. The knowledge of the dietetic rules to preserve health. 4th. The knowledge of the faculties of the soul and of the mind, and of their relations with the body. This last science is the philosophy of man, and it involves especially, 1st. *Ideology*, or the knowledge of the intellectual faculties. 2nd. *Logic*, or the art of reasoning. 3rd. Knowledge of the inclinations, sentiments, affec-

tions, and passions. 4th. Knowledge of morality and of natural religion. 5th. The knowledge, finally, of the government of mankind.

"This last includes—The knowledge of rights and natural duties of prosperity. The knowledge of the social institutions concerning education, *i.e.*, the art of preserving and of improving the human species. The art of procuring to society the advantages of wealth. The art of assisting the unfortunate. The art of maintaining public order. The art, finally, of the preservation of peace."

I will now quote two passages from Blumenbach, which, however, will be sufficient to show that the illustrious author used the word in exactly the same sense as we do at this day. These instances occur in the dedication of his work *De Generis Humani Varietate Nativa*, to the then President of the Royal Society, Sir Joseph Banks, which was published in 1795 :

"When I visited London, three years ago . . . you gave me in my turn the unrestricted use of the collections of treasures relating to the study of anthropology, in which your library abounds; I mean the pictures and the drawings, etc., taken by the best artists from the life itself."

And yet we sometimes hear it said that anthropology merely means anatomy or craniology! Then, again, he says:

"When a more accurate knowledge of the nations who are dispersed over the southern ocean had been obtained by the cultivators of natural history and anthropology, it became very clear that the Linnæan divisions of mankind could be no longer maintained."*

The cultivators of anthropology in 1795. Properly speaking, we must remember that up to the period of Blumenbach there was no science of man, and the word anthropology was consequently not much used. Professor Marx, in his life of Blumenbach, 1840,† says, "It was a happy chance that his first literary work was concerned with the races of men, and thus physical anthropology became the centre of the crystallisation of his activity." A few years later (1847) M. Flourens, in his *Éloge* to the Paris Academy, says,‡ "It is to M. Blumenbach that our age owes anthropology." In another place, he observes,§ "The division of races is the real difficulty of the day, the obscure problem of anthropology, and will be so for a long time." I need only quote one more instance, as to the meaning which the greatest

* See *Life and Anthropological Writings of Blumenbach*, edited by T. Bendahe, 1865, p. 8.

† *Loc. cit.*, p. 149.

‡ *Loc. cit.*, p. 49.

§ *Loc. cit.*, p. 56.

scientific writers have attached to the word anthropology. M. Flourens observes,* "There never was a scholar, author, or philosopher who seemed more adapted to endow us with the admirable science of anthropology." I need go no further in tracing the meaning of this word, as we must all agree that it is admirably exemplified in the writings of the father of the science, the illustrious Blumenbach.

I will now examine the origin and different meanings attached to the word ethnography.

Mr. Bendyshe thinks it was first used by Niebuhr, but in France it is generally considered that M. Balbi invented the word. I think, however, that the word was first used in Germany; for we find both the words *ethnographie* and *ethnographie* are used in Campe's edition of Adelung, 1807-12, with an explanation, *Volksbeschreibung*, description of peoples.

Nearly twenty years later, Balbi, in the introduction to his *Atlas Ethnographique*, Paris, 1826, p. 69, says: "*Ethnographie* and *ethnographie*—These two terms should, strictly speaking, be only applied to the science having for its object the classification of peoples, as *ethnos* signifies in the Greek, *people*. But as the study of languages, especially that part which treats of their classification, has, as yet, no name generally adopted; that the term *linguistique*, borrowed from the German, is displeasing to some savants, and as the terms *glossographie* and *glossographie*, which are more appropriate, cannot be employed in the sense we require, we thought that we might venture to further extend the terms *ethnographie* and *ethnographie*, and include in them the classification of languages. In point of fact, if people are only people because they speak different languages, the classification of peoples will correspond to the classification of languages, and thus the term *ethnographie* may, it appears to us, supplant those of *linguistique* and *glossographie*, or that of *idiomographie*, as proposed by Malte-Brun. For want of better terms, we consider ourselves authorised to use the terms *ethnographie* and *ethnographie* in the sense indicated, in order to avoid circumlocution."

A very lucid definition of ethnography is given by Cardinal Wiseman in his lecture in 1836:—"I mean *ethnography*, or the classification of nations from the comparative study of languages, a science born, I may say, almost within our memory.†

"This science is also called by the French *linguistique*, or the study of language; it is also known by the name of comparative philology. These names will sufficiently declare the objects and methods of

* Loc. cit., p. 59.

† Connection between Science and Revealed Religion, London, p. 9.

study; and I will not promise any other definition, as I trust you will gradually, as my subject unfolds, become acquainted with its entire range."*

Dr. Wiseman often speaks of the distinction between what he called "philological ethnography" and what might not inaptly be styled "physiognomical ethnography." Yet eleven years later we find Dr. Prichard saying, alluding to Dr. Latham, "a learned member of this Society, who has contributed greatly to its extension, has proposed to term it 'ethnographical philology.'" Perhaps there is some profound difference between "philological ethnography" and "ethnographical philology." But Dr. Prichard objected to the terms "ethnographical philology," and says, "To this I have only to object, that the study in question is not ethnographical, but ethnological;" and he proposes a new term, *palælexia* or "the archæology of languages."†

We are not aware what has become of this grand science, "ethnographical philology." It is sufficient for us now to observe, that the word does not appear in the *Dictionnaire de l'Académie Française*, nor in the *Encyclopædia Britannica* of 1842, nor in the *Encyclopædia Metropolitana* of 1845. Dr. Dieffenbach,‡ in 1842, defined ethnography to be "an authentic description of the physical condition of each nation." Dr. Prichard, in 1847, in his report to the British Association, in speaking of Blumenbach's division of mankind into five races, says, "This distribution was complete, so far as the ethnographical knowledge of the time allowed it to be."§

Since that period the word ethnographical has been used by the northern antiquaries to designate works of human industry, such as exist in the Ethnographical Museum of Copenhagen.

Mr. Luke Burke, in 1848, said,|| "Ethnography, or the natural history of man."

I have now briefly sketched the history of the words anthropology and ethnography, and we find that the former has been in use more or less in the sense in which we now use it for the last two hundred years; and that since the time of Blumenbach, it has had a definite scientific meaning, being used by all the chief writers on mankind, as meaning the science of man, or mankind.

We here also see that the first use of the word ethnography does

* P. 10.

† Annual Address, in *Trans. of Ethno. Soc.*, vol. ii, p. 121.

‡ *Transactions of Ethnological Society*, vol. i, p. 18.

§ Report of the British Association for 1847, p. 233.

|| *Ethnological Journal*, edited by Luke Burke, p. 1.

not extend beyond fifty years, and that the meanings which were originally attached to it have been continually changing; and it remains for anthropologists to decide whether they will give a definite, logical, scientific meaning to this word, or whether it shall be expunged entirely from the terminology of anthropological science.

We now come to the origin and meaning of the word Ethnology. All my inquiries respecting the first use of the word ethnology agree with the conclusions arrived at by Mr. Bendyshe, viz., that the word was not used before the formation of the Paris Ethnological Society in 1839. A correspondent has informed me that the word was occasionally used in some historical or philological works in France before that period; but it is equally certain that none of the great French writers of the period, like Desmoulins, Gerdy, or Broc, ever used the word.

And here it may be useful to trace the history of the formation of the Paris Society, in order that we may discover if possible the scientific meaning which those who first used the word ethnology attached to it. In 1838 there was established in London a society called the "Aborigines' Protection Society," which was presided over by Sir Thomas Fowell Buxton. This society deputed Dr. Hodgkin to proceed to the Continent, in order to establish a similar society in Paris. Dr. Hodgkin entered into negotiations with a well known English naturalist, long resident in Paris—William Edwards—but it was found impossible to found a society having for its object the discussion of social or political questions, as this was contrary to the French laws.

It was decided, however, that such a philanthropic society should be founded, but that it should have a scientific title. At last they coined a scientific-sounding title, first calling themselves *ethnologues*, which, however, was afterwards changed, and the association was then denominated the *Société d'Ethnologie de Paris*. And here comes the most curious part of the subject. William Edwards, it is said, was the founder of the Paris Ethnological Society, and Dr. Hodgkin says,* "Ethnology very much engaged Dr. Edwards' attention." After such a statement, the society will perhaps be surprised to learn that William Edwards never once used the word "ethnology" in any of his scientific writings. They will also perhaps be more surprised when I say that he actually protested against the use of the word by the insertion, in the first volume of the memoirs of the society, of a memoir entitled, *Esquisse sur l'état actuel de l'Anthropologie, ou his-*

* Trans. of Ethno. Soc., vol. i, p. 34.

toire naturelle de l'homme. This memoir was never communicated to the society, because it is believed the author was anxious to avoid discussion on the subject with his non-scientific associates. It was published in 1841, and when the death of William Edwards a few years later deprived the society of its guiding power, the members fell into the sentimental extravagances on Negrophilism, and the revolution of 1848 put an end to their meetings. At this time the society adjourned for a month, but on the day appointed no members attended, and the society has not met since. During the existence of this society, however, scientific men continued to use the word anthropology, and more than twenty years ago M. Serres added to his professorship of human anatomy the sub-title of anthropology, and has occupied himself exclusively with the human races. For the last ten years the chair has been recognised as entirely devoted to anthropology, the original title of human anatomy being omitted.

We now come to the introduction of the word ethnology into England, and the meanings which have been attached to it; and we cannot do better than see how Dr. Hodgkin defines anthropology, ethnography, and ethnology. His first paper to the Society commences in these words: "The study of Man, in its most extended sense, to which the term Anthropology is fitly applied, is a most complicated subject, presenting such various points that it admits of being divided into several departments, each of which may constitute or appertain to a separate science." He goes on to say, "Man may be studied in his physical conformation," "as an intellectual being," "as a gregarious animal," "in relation to the lapse of time which his race has existed," "as to diet, climate, mode of life, and inherited peculiarities—collectively by government, religion, influence of surrounding nations." The author thus defines ethnography: "Writers of the highest antiquity have spoken of man as formed into various distinct groups which have been known as separate nations," and "these facts are blended with the writings of historians and geographers;" "and whether separated into a distinct study or not the description of them has acquired the peculiar and appropriate name of Ethnography or the description of nations." We see by the above lists of subjects what the author did not consider as belonging to ethnology. He then says, "that the individuals presenting these different characters, are very differently affected by the climate to which they are exposed;" and he then remarks, "The study of this very interesting subject forms a branch of science to which the name Ethnology has been given."

The study of man was *fitly* termed anthropology. The description

of nations had the *appropriate* name of ethnography; but not a word in favour of the fitness or appropriateness of the word ethnology even in the sense in which the author used it!

In the preface to the first volume of the *Transactions of the American Ethnological Society*, founded 19th November, 1842, we read* that this Society "was established for the promotion of a most important and interesting branch of knowledge, that of man and the globe he inhabits."

Dr. Prichard in 1847, says, "Ethnology is, in fact, more nearly allied to history than to natural science." Again, "Geology is like ethnology, a history of the *past*."

I need hardly remark that Dr. Prichard never used the word ethnology in the first edition of his *Physical Researches into the History of Mankind*, and that he only adopted it after its importation from France. It will also be seen in what confusion he left the terms ethnology and ethnography by his objection to the use of the latter term in the sense that it was then employed.

I must also call your attention to the fact that the word was never used by Lawrence nor by Knox; even as late as the publication of his book in 1850.

Morton, up to 1846, did not use the word, and he was too scientific to accept the definition proposed by Dr. Prichard. In 1846, Dr. Morton published a work *On the Ethnography and Archaeology of the American Aborigines*.

Neither Colonel Hamilton Smith nor Van Amringe, although both writing in 1848, use the word "ethnology."

It is, indeed, very remarkable how few scientific writers have used the words ethnology; ethnography is used in preference, simply because occasionally some logical definite meaning can be attached to it. The science of man—anthropology—is always used in a different sense from ethnography or ethnology. Mr. Hotze, for instance, writes:—"The last great struggle between science and theology is the one we are now engaged in—the *Natural History of Man*—it has now, for the first time, a fair hearing before Christendom, and the only question we should ask is 'daylight and fair play.'"[†]

Here are two extracts from Mr. Hotze's edition of Gobineau:—

"The sickening moral degradation of some of the branches of our species is well known to the students of anthropology, though, for obvious reasons, details of this kind cannot find a place in books destined for the general reader."[‡]

* *Trans. of American Ethno. Soc.*, vol. i, p. ix.

† *Appendix to Hotze's Gobineau*, p. 506.

‡ Hotze, 454.

"As many of the terms of modern ethnography have not yet found their way into the dictionaries, I shall offer a short explanation of the meaning of this word, for the benefit of those readers who have not paid particular attention to that science."*

"These remarks on the ethnography of the Bible."†

"In fact, nothing can be more incomplete, contradictory, and unsatisfactory than the ethnography of Genesis. . . . All this shows that we can rely no more upon its ethnography than upon its geography, astronomy, cosmogony, geology, zoology, etc."‡

From an attentive perusal of the writings of Dr. Prichard it will be gathered, that he was greatly perplexed as to the meaning which should be given to the words ethnology and ethnography. In the second edition of his *Natural History of Man*,§ he thus uses the term ethnology, "Our contemporaries are becoming more and more convinced that the history of nations termed ethnology, must be mainly founded on the relations of their languages." In the same work|| he writes a chapter on American Ethnology, in which he says, "Gallatin is still the chief work of authority on the ethnology of the Northern Americans, and the only work in which these races are classified according to the extent of knowledge as yet acquired by the distinctions and affinities of their languages." There is a chapter "On Indian Ethnography" and one entitled "Ethnography of the ancient Egyptians." This chapter opens with the following sentence:—"A most interesting and really important addition has lately been made to our knowledge of the physical character of the ancient Egyptians."

In his preface to the same work¶ he speaks thus:—"Very brief indeed must necessarily be a summary of universal ethnography." An examination of this and other passages in Dr. Prichard's writings, leads to the opinion that ethnology was used chiefly in connection with language, and ethnography with physical character. Dr. Prichard was well aware that such a distinction was not accepted by his fellow workers; and there was published by a student of anthropology, the accomplished Dr. S. G. Morton, a paper entitled "Observations on Egyptian Ethnology, derived from Anatomy, History, and the Monuments."

The word ethnology does not occur in the seventh edition of the *Encyclopædia Britannica*, 1842; nor in the *Encyclopædia Metropolitana*; nor in Todd's *Johnson*; nor in the *Penny Cyclopædia*; nor in Brande's *Dictionary of Science*, 1842, although in all these works the word anthropology occurs.

* Hotze, p. 457.

† Loc. cit., p. 511.

‡ Loc. cit., p. 583.

† Page 512.

§ Published in 1845, p. 152.

¶ Loc. cit., p. vii.

In *Types of Mankind*, Dr. Nott used the word anthropology in its right signification: "The classification of M. Jacquinot is supported by much ingenuity. . . . Like all his predecessors, however, who have written on anthropology, he seems not to be versed in the monumental literature of Egypt. The ancient Egyptians had attempted a systematic anthropology at least 3500 years ago."

Agassiz always, I believe, uses the word ethnography, and it would be possible to give an unlimited number of quotations to prove that the word ethnology has in science no definite meaning, and that it is not used by many of the chief writers on the science of man.

Before I quit this subject, however, I cannot help calling your attention to the curious transformation which the "Philological Ethnography" of Cardinal Wiseman underwent, in 1847, under the manipulation of Baron Bunsen.* This same science then became "Comparative Ethnologic Philology," and we had the "results of Egyptian ethnologic philology." So the "Ethnographical Philology"† of Dr. Latham has since become "Philological Ethnology."‡ Will this change lead back to Dr. Wiseman's "Philological Ethnography"? We are especially anxious to know what has become of the science of *ethnography*, as Dr. Wiseman§ told the world thirty years ago: "It is by the simple history of this science that we shall see the Mosaic account of the dispersion of mankind most pleasingly confirmed." Mr. Cull (a former Secretary of the Ethnological Society) stated that these four lectures on "ethnography" were on "ethnology"!

All this confusion compels one to inquire, What is ethnology? What does the word really mean? Is it a science, or any part of a science? These are questions, gentlemen, which I feel bound to ask you to consider most fully. If we use the words as we have hitherto done, we must give them a more definite meaning. We now say that ethnology is a part of anthropology, and yet no two persons appear to be agreed as to what the word ethnology means. One says "it is the science of nations;" but nations may be a combination of wholly different elements; and if this is the correct definition, ethnology must be, to a great extent, a political subject. Another says, ethnology means the science of races.|| But what races? All animal races?¶ "No," replies a third, "the races of man."

Let us now examine the meaning attached to the words by other writers on the subject; and first of all that given by the present senior

* Report of British Association, 1847, p. 265.

+ Essays, p. 319.

† Encyc. Brit., 8th ed., vol. ix, p. 343.

§ Lectures, 1836, p. 10.

|| See an article which appeared in the *Edinburgh Review* for October 1848, entitled "Ethnology, or the Science of Races".

¶ Luke Burke, "The Future", p. 214.

Secretary of the Ethnological Society, one of our learned honorary fellows, Mr. Wright, who said,* (in 1855) "It is the task of the ethnologist to trace the migrations of races and the process of the formation of nations which preceded what is more strictly termed history."

Dr. Latham writes (in 1855), "The word† [ethnology], like the department of knowledge which it expresses, is new; so new that it may almost be said to be unfixed both in power and in form. Instead of *ethnology*, many writers say *ethnography*. Some use the two words indifferently. Others use both, but distinguish between them; the latter meaning the *descriptive*, the former the *speculative* portion of the subject."

Dr. Nott says,‡ "The term 'ethnology,' has generally been used as synonymous with 'ethnography.'"

Now, if they mean the same thing, we clearly do not want them both.

Dr. Latham remarks,§ "The chief criteria of the animals below man are moral rather than physical; of man they are moral rather than physical. Anthropology gives us the naturalists' view of our species. Ethnology gives us the historic view of it. Yet ethnology is different from ordinary history." Again, he says: "Ethnology is the general archæology of man." Is there an archæology of animals?

Dr. Latham is a follower of Prichard, who in nearly the last years of his life attempted to give a determinate meaning to the words ethnology and ethnography. His definition has not, however, been accepted. He says, "Palæontology includes both geology and ethnology; geology is the archæology of the globe, ethnology that of its human inhabitants." But no one has followed him in the confusion of terms which he thus proposed to introduce respecting the meaning of the word archæology. The proposal would have for its effect the abolishment of the word archæology and the substitution of the word ethnology in its place. Archæology is history deduced from the relics of the past, and according to Dr. Prichard, "Ethnology has for the object of its investigations, not *what is*, but *what has been*."||

Dr. Latham says, "There existed the materials for anthropology when the first pair of human beings stood alone on the face of the earth, and there would exist the same materials for anthropology if the world were reduced to the last human family. But ethnology is

* The History of France, vol. i, p. 8.

† Encyclopædia Britannica, 8th ed., vol. ix, p. 341.

‡ Type of Mankind, p. 49.

§ Loc. cit., p. 341.

|| Address of Ethno. Soc., vol. ii, p. 302.

a study which has no existence where there is no variety." If this be so, there can clearly be no such science as ethnology for those who believe there are no differences in mankind.

An extraordinary confusion as to the meaning of the term ethnology will also be found in Dr. Latham's *Essays, Chiefly Philological and Ethnographical*.^{*} Ethnology is there used in the following sense: "Now, both the languages have fundamental affinities with the Athabaskan, and *vice versé*; whilst it is generally the case in ethnology, that two languages radically connected with a third, are also radically connected with each other."

The most recent attempt to give a definite meaning to the word ethnology is that made by M. Cournot.[†] Writing in 1861, he says, "Anthropology is the natural history of man . . . ethnology, on the other hand, should be occupied with all the accidental facts to which the circumstance of the grouping of men into distinct societies give birth." He proposes to call such varieties of men "ethnological varieties." Will this definition be accepted? and will ethnologists for the future devote themselves to the investigation of these "accidental facts?" It is rather unkind to ethnologists for one author to suggest that ethnology means the speculative part of a science, and for another to assert that it is their duty to investigate "accidental facts."

I have searched in vain for a definition of the word by the most voluminous modern writer on ethnology, Mr. John Crawfurd. I trust he may be induced to give some definition to this word which may be accepted by his followers. I hope he may also inform us to what branch of "ethnology" belongs that long series of papers contributed to the Ethnological Society under the title of *On the Relation of Domestic Animals to Civilisation*.

Perhaps the following remarks by my friend Dr. Charnock, may assist in elucidating the true scientific meaning of the word ethnology. He writes:—

"I think we may translate ethnology, *science of the gentiles or heathens*. The origin of the word gentile (heathen) is deduced from the Jews, who called all those who were not of their name *gajin*, i.e., *gentes*, which, in the Greek translations of the Old Testament is rendered *ἔθνη*, in which sense it frequently occurs in the New Testament; as in Mat. vi, 32, 'All these things the gentiles (*ἔθνη*) seek.' Whence the Latin church also used *gentes* in the same sense as our *gentiles*, especially in the New Testament. But the word *gentes* soon got another signification, and no longer meant all

^{*} 1860, p. 271.

[†] See *Anthropological Review*, vol. ii, 1864, p. 275.

such as were not Jews; but those only who were neither Jews nor Christians, but followed the superstitions of the Greeks and Romans, etc.*

"St. Matthew (vi, 7) says, 'Use not vain repetitions as the heathens (*εθνικοι*) do.' On this verse Valpy says, '*Εθνικοι*, heathens, men who neither acknowledge nor worship the true God. Our word heathen is from the Greek *εθνη*, the heathens or gentiles, as distinguished from the Jews or believers.' Somner (Ang.-Sax. Dict.) gives *hæthen*, paganus, ethnicus, gentilis; *hæthendom*, paganismus, ethnicismus, gentilismus. Junius gives the Gothic *haiðnai* (the Greek, *εθνοι*) heathens. There is, indeed, no doubt that heathen and *εθνος* are the same word. Ethnology, *science of the heathens, gentiles, or pagans.*"

Mr. Luke Burke, in 1848, attempted to give a definition of ethnology, which differs so widely from all those attempted before or since, that I am bound to give it in this place. And I would take this opportunity of observing that, although Mr. Burke has given a meaning to the word ethnology which cannot be defended and has not been accepted, he deserves much credit for attempting to found a science of mankind at a time when few dared to speak of the origin and development of man as questions entirely belonging to the domain of science.

The great error of the following definition is the use of the word ethnology instead of anthropology. "Ethnology," writes Mr. Burke,† "is a science which investigates the mental and physical differences of mankind, and the organic laws upon which they depend, and which seeks to deduce from these investigations, principles of human guidance in all important relations of social existence."

I am sure that you will doubt with me whether such a definition could ever have been given to a word like ethnology; but we may consider that Mr. Burke found a "pretty" word with no scientific definition, and declared it to mean the science he had defined.

Mr. Burke at the same time (1848) wrote,‡ "The leading doctrines of this science are now for the first time presented to the public." Writing in 1861, Mr. Burke said,§ "But let ethnology be organised and developed, and the entire sweep of natural history becomes at once comparative ethnology." In 1848, ethnology was defined by the same author as "the science of human races." Ethnologists in 1861 were told "they need not travel to the ends of the earth, nor even look beyond the circle of their intimate friends, to find undescribed races, types of humanity demanding record and specification, and more de-

* Valpy.

† Ethnological Journal, edited by L. Burke, 1848, p. 1.

‡ Loc. cit., p. 1.

§ "The Future", May 1861.

serving of both than the grosser distinctions of savage life." It will thus be seen that Mr. Burke uses the word ethnology: 1st. As the science of all races; meaning in reality the science of biology. Notwithstanding this definition, he says in the same place,* "The mind is everything in ethnology." 2nd. He differs from all other writers in using the word ethnology as partly meaning a description of races, which by all other writers is called ethnography, a term which Mr. Burke uses as meaning the natural history of man. Verily ethnology is a wonderful word!

Mr. Burke is very fond of the word "*ethnic*," meaning "racial," although in 1848 he wrote, "The genus *Homo*, like all other important genera of animals, was in the beginning divided by Nature into many different species and varieties, each of which was mentally and physically adapted to a determinate mode of life, and had its origin in a climate and region precisely suitable to its constitution."† If this be so, the whole matter is settled: but we anthropologists declare this to be the very matter under dispute. Dr. Latham says, without difference in mankind there is no such thing as ethnology. But what does Mr. Burke mean by "race," or "ethnic"? His definition is sufficiently complete to banish the word entirely from our use. In what he called his *Fundamental Doctrines of Ethnology* we find the following,‡ "Ethnical differences are such as arise from difference of race."

This is one of the fundamental doctrines of ethnology—truly a magnificent and most complicated science—but its difficulties are nothing in comparison to anthropology, for we do not know on what ethnical or racial differences really do depend, and indeed some of us are not even convinced that they exist.

But wishing to give the latest definition of ethnology, I must dwell on two other points. One of the honorary secretaries of the Ethnological Society, Mr. Francis Galton, has recently issued what perhaps may be described as an important manifesto on the present state of ethnology in this country, in a series of "ethnological inquiries on the innate character and intelligence of different races."

I must, in the first place, congratulate the Society on having a secretary with sufficient boldness to acknowledge the existence of different races of mankind. I shall now merely quote five of the questions out of thirty-four, to show what are, in England at this time, considered to be "ethnological" inquiries. I will simply quote from No. 21 to No. 26:—"Has he a strong natural sense of right and wrong, and a sensitive conscience? Does he exhibit to his

* Loc. cit., p. 217.

† Ethnological Journal, edited by L. Burke, 1848, p. 7. ; Loc. cit., p. 5.

religious teachers any strong conviction of an original sinfulness of his nature; or the reverse? Is he much influenced by ceremonial observances, such as those of the Roman Catholic Church? Is he a willing keeper of the Sabbath? Has he any strong religious instincts; is he inclined to quiet devotion? Is he ascetic, self-mortifying, and self-denying, or the contrary? Is he inclined to be unduly credulous or unduly sceptical?"

I think these questions deserve especial record as showing the meaning attached to the words "ethnological inquiries" in the year 1864. I would, however, suggest the addition of one other question, such as, "Can he give any definition of the word 'ethnology?' if so, record the same."

Within the last few weeks, too, I have heard a paper read at the Ethnological Society on "The Principles of Ethnology." I must confess that I was a little disappointed at not hearing a definition given of ethnology in a paper treating of the "principles" of the science; but I was certainly much instructed to learn that the "principles of ethnology" consisted in a recommendation of the author to the effect that it was necessary to make a collection of authentic portraits, and that this would enable us to discover the "principles of ethnology." Mr. Prideaux can hardly claim any originality in this matter, for we find the illustrious Blumenbach, seventy years ago, insisted on the desirability of a "collection of pictures of different nations, carefully drawn, taken from the life by the first artists;" and he at that time remarked, "It is clear that a collection of this kind, especially whenever it is invariably compared with such collections of skulls as I have been giving an account of, is one of the first, principal, and authentic sources of anthropological studies." He further well observes, that the popular drawings on this subject are so incorrect as to be "scarcely of any use for the natural history of mankind."*

Blumenbach has sometimes been called the father of ethnology; but it is desecrating a sacred name to charge him with being the father of such an ill-defined study, or the author of such a meaningless word as ethnology is in science. It is hardly necessary to say that Blumenbach never used either the word ethnography or ethnology, which were only invented when the science of man became corrupted by the '*philological ethnographers*' attempts to overturn the truths of sound induction by speculation respecting an unity of origin of all languages.

Mr. Lubbock, the esteemed and accomplished President of the Ethnological Society, while using all his power to prevent the British

* Loc. cit., p. 169.

Association admitting anthropology, made a statement not a little startling in the face of the facts I have mentioned. He is reported to have contended that anthropology and ethnology meant the same thing! This is indeed startling information. How long have they meant the same thing? and by whom are they used as synonymous terms? He "did not defend ethnology upon its derivation, perhaps upon that light it was not quite so good as anthropology."^{*} This seems to mean that anthropology is a better word to signify anthropological science than any other: a proposition which I will not attempt to dispute. In the English version of M. Morlot's recent *Researches on the Study of High Antiquity* we find these words, "Ethnology is to us what physical geography is for the geologist." Now, as physical geography is only a part of geology, if this simile holds good, ethnology is only a part of some other science. A part of what science? In using the word "us," does M. Morlot speak from an anthropological stand-point? Ethnology, meaning the study of man, in its present state, "is to be taken as our starting point; and we have already seen that it contributed largely in guiding the northern antiquaries into the right path."[†] Ethnology, then, used in the sense of a study of existing races, is a part of the science of archæology? Or are both integral parts of the science of anthropology?

I alluded to Mr. Lubbock as the President of the Ethnological Society, but to my astonishment I find that in 1845, Dr. Prichard, in the second edition of his *Natural History of Man*, announced himself as "one of the vice-presidents of the Ethnographical Society of London." In the same place, he also describes himself as a corresponding member of the "Ethnographical Society of New York." Now, the first volume of the journal published by the so-called "Ethnological Society of London," is not dated until three years after the appearance of Dr. Prichard's book, in 1848. An interesting question thus arises, whether between the year 1845 and 1848 the name of this society was changed from ethnographical to ethnological? Or are we to suppose that Dr. Prichard was vice-president of a society of which he did not know the name?

And now I would beg to submit a few suggestions for your consideration. Although ethnology is a very new word in our language, it has still been current amongst us; I would certainly advocate its retention, if any scientific definition can be given to it. If this cannot be done the sooner we get rid of it the better.

Personally, I may frankly admit that my investigations have led me to believe that the word ethnology had better be expunged

* See *Anthropological Review*, vol. ii, p. 206.

† *The Reader*, Dec. 31, 1864.

from the nomenclature of our science. We speak of ethnology as the science of human races; as this is the arbitrary meaning generally given to it. I have, however, explained the objections which all scientific naturalists must have to a word without a proper definition.

The question which I have brought before you to day, is one which, must be freely and fully discussed. Two years ago, I proposed a committee to consider and report on the terminology of our science. The time has not yet arrived for that. But I think the time has come when we should all know what we mean by our own science—anthropology. Although an old word, anthropology is, in this country, a new science; and let us take a warning from the facts I have brought forward.

I think every unbiassed scientific man in Europe will admit that it is no stretch of the meaning which may be attached to the etymology of the word anthropology to say that it signifies the science of man and of mankind.

Nor do I think that there will be much difference of opinion as to the accuracy of the more general definition of the word proposed by the leader of French anthropologists, Paul Broca:—"The study of the human group, considered in itself and in its relation to the rest of Nature."

It appears to me that we may make three great divisions of our science. That part of our science which relates to the history of mankind on the earth, the late Rudolph Wagner has proposed to call by the most appropriate name of **HISTORICAL ANTHROPOLOGY**. By adopting this definition, we shall thus have a name for a portion of our science which we have sometimes called human palæontology. There can be no dispute about the meaning to be attached to these terms; and we shall all be agreed that historical anthropology really means the study of the science of man's past history.

The next great division of our science is the descriptive part, which the French writers have hitherto called ethnography, a term which is, however, used by the northern antiquaries, and indeed in our own national museum, in quite another sense. But it is quite certain that we cannot use the word ethnography as meaning remains of man's works of industry, and as a term to signify a description of the different peoples; or, as M. d'Omalius d'Halloz says, "*Des races humaines, ou éléments d'ethnographie*," meaning a description of the existing races of man. I would propose for the future we should call this branch of our subject **DESCRIPTIVE ANTHROPOLOGY**.

And now I come to the third part of anthropology, for which there has hitherto been no word or definition which has been accepted, which some recent English and American writers have called ethnology; but which the illustrious anthropologist, Karl Ernst von Baer, now proposes we should call Comparative Anthropology. I would strongly urge the absolute necessity of adopting this proposal made by a man who has now for some time used it. I strongly urge the dispassionate consideration of the advisability of this step on those who have hitherto used the word ethnology as the science of human races, and I cannot but think they will feel convinced of the necessity for the adoption of this definition. I feel sure, also, that by doing away with the word ethnology, we shall be greatly assisting the progress of science. Feeling this conviction strongly, I earnestly invite the ethnologists of this country to assist us in discarding the name they have hitherto used; and I am sure, we will join them most heartily in promoting that branch of our science, which I hope ere long will be unanimously recognised under the name of **COMPARATIVE ANTHROPOLOGY**.

I have been asked, gentlemen, if it be good policy on the part of our Society to attach so much importance to what it has pleased some of my friends to call "a mere name." I know not and care not whether it is good "policy" for our Society to do so: but every member has a right to hold and express his own views on this subject. If, however, I may speak on behalf of the Society, I would say that we are not fighting for a "mere name"; on the contrary, we are fighting on behalf of a clearly defined inductive science. We were opposed admission to the British Association ostensibly on account of our name. We are, therefore, compelled to fight on the grounds chosen by our adversaries; and I for one am content to let the issue of the battle be determined on this ground.

I believe that whether it is policy or not, it is certainly now our duty to use no terms which are incapable of rigid scientific definition. Are terms of no consequence in science?

Before I quit this subject, let me say that, although we recognise in some of the active members of the Ethnological Society our scientific adversaries, I hope our future struggle will be conducted in a spirit entirely free from all personal animosity. I hope that we all value more the success of our science than we do the success of our society. And here let me add, that I believe some of the Fellows of this Society have just cause to complain of the treatment (in some cases nearly amounting to insult), which they have received from some other students of science. But, gentlemen, let us all try to follow the

beautiful precept, "When ye are reviled, revile not again." We must remember that the dignity of scientific men should prevent them indulging in the schoolboy's amusement of throwing dirt at one another. We live, too, in an age in which scientific truth is painfully wrestling against the fetters which have hitherto held the human mind with an iron grasp. These chains are relaxing daily, and the partisans of dogmatism are becoming alive to their danger. All personal quarrels between men of science do an injury to the cause of truth, by showing that we are not above the petty feeling and jealousies of theological sects. There are some men who have shown themselves enemies to our Society, and who have reviled myself and other members in no measured terms, and I have been even charged with bringing facts and opinions before the Society from interested motives. No one can entertain feelings of greater respect than I do for real scientific honesty, whether it is accompanied with views in which I agree or not; but is it our duty to look into other men's motives? Will it not be enough for us that we honestly express our own real scientific conviction? I therefore take this opportunity of saying, that I shall not notice the personal attacks made on myself or my motives, whether they come from the press, the pulpit, or the chair. No one can be more conscious than I am of my utter unfitness to preside over a society like our own. Nor do I attempt to deny that, since the formation of the society, I may have brought odium on it, which I shall not attempt to defend or palliate. All I can say is, that I have acted up to the best of my ability, and have endeavoured to discharge the duties you have entrusted to my care without fearing the censure or courting the praise of any man or of any body of men. My office has been no sinecure; but I can truly say that my labour has been one of love. Nor, gentlemen, am I disposed to look back on our work as a failure. We have done for England what some illustrious men failed to do for Germany. Amongst the objects contemplated by the German Anthropological Congress of 1861 was, "The foundation of a periodical as the organ of anthropologists, which might be the means of promoting the study of anthropology, and make more generally known what is done in this respect in various places." This, however, they did not attempt to carry into execution; but we have at least the credit of having made this attempt, and it is for others to express their opinion as to the success of what we well knew to be an experiment. Germany, however, was before this country in the foundation of a scientific periodical entirely devoted to anthropology. There existed, for instance, Nasse's *Zeitschrift für Anthropologie*, which lived from 1818 to 1830. Then there was the *Central-Blatt für Anthro-*

pologie in 1853-4, but which ceased to exist after a life of twelve months. But, independently of the *Anthropological Review*, which, as a society, we merely patronise, we have our own *Journal* for the record of what is said at our meetings. The following opinion of Von Baer on the importance of this point is especially worthy of note. Von Baer, in his address to the Anthropological Congress at Göttingen, said (Report, p. 26), " Before Professor Wagner and I ventured to invite you, we had considered the various modes by which anthropology might be enriched and rectified. The *Bulletins de la Société d'Anthropologie de Paris* with their manifold contents were before us, and we asked ourselves whether something like it might not be effected in Germany. That which distinguishes and renders the transactions of that society so instructive consists in the animated discussions on the theories of the respective authors and the descriptions of travellers. These discussions rectify or amplify observations frequently resting on a very narrow basis. These transactions become the more instructive, as besides men who are well versed in zoology, physiology, anthropology, medicine, etc., other persons take part, such as naturalists, scientific travellers who have resided, or are still residing, in foreign countries, contribute to them. No German city offers such opportunity. Germany has no colonies. There is no want of men of science, but travellers in foreign parts, especially such who have long resided there, are rare. Hamburg is perhaps the only German town which contains many travellers from the various parts of the globe; but these are generally merchants who have only resided in the capitals of the respective countries. The Germans are, therefore, in this respect in a less favourable condition than their neighbours on the other side of the Rhine; and greatly so when compared with their much favoured cousins on the other side of the Channel. They are, therefore, confined to collecting, digesting, and supplementing, besides the materials accessible to them, the anthropological observations and transactions of other nations."

There can be no doubt that this country does possess unrivalled advantages for the study of anthropology, and I cannot but trust that these advantages may be used by us in a manner they deserve. But as Rome was not built in a day, so neither can we immediately obtain results from our labours. The collection of only fifty skulls and five hundred volumes of reference may be considered a small result for two years' work. But we must remember that we have only really had a proper museum for six months, and that besides these skulls we have a variety of other objects, all throwing light on our science. We must also remember that all these, together with the five hundred volumes, are donations, and that we could increase our museum and library to any

extent, had we the means to do so. The special subscription now raising already amounts to £92, and this will enable us, together with other means at our disposal, to have a collection of works on anthropology which will be at least unrivalled in any library in this country.

In my opening address, I asked you to measure our labours not by our professions, but by our acts. I will even now not indulge in a speculation as to what we may do in future; but as regards the quantity of matter which we have caused to be printed during the past two years, you will perhaps allow me to say that it amounts altogether to two thousand seven hundred and ninety-six octavo pages. And as to the contributions to this work and its intrinsic value, any one acquainted with the literature of the subject must be convinced that our undertaking cannot fail to forward the cause of anthropological science. Every Fellow, too, of the Society must feel a just pride in the work of a Society which enabled the German scientific press to declare that Dr. Waitz's writings were not appreciated in Germany, although they were fully so in England. Had we not published a translation of a part of this work, it is not too much to assert that Dr. Waitz would have died without knowing that his labours were fully appreciated.

The past year has not been at all remarkable for the publication of anthropological works. On general anthropology the most important are Herbert Spencer *On the Principles of Biology*, and Draper *On the Intellectual Development of Europe*. Max Müller has issued a second volume of *Lectures on the Science of Language*, and we have had a translation of Professor Broca's little work on *Human Hybridity*. I must also mention a little book by M. Maire, entitled *L'Homme de la Nature et l'Homme de la Civilisation*.

Of works on historical anthropology, we have a new and cheaper edition, with considerable alterations, of Dr. Daniel Wilson's *Prehistoric Man*, and Carl Vogt's second volume of *Lectures on Man*. On this subject there have also been published the important researches of Messrs. Lartet and Christy, *Sur les Cavernes de Périgord*.

On descriptive anthropology we have had that most important and valuable work of our Vice-President, entitled *A Mission to Dahome*. This is a work which must be recognised as the classical authority on the Dahomans. Captain Burton has added to the value of this work by giving a chapter containing his opinions on *The Negro's Place in Nature*, which should be consulted by all who are anxious to arrive at the truth on that subject. In this department there has also been published Vambéry's *Travels in Central Asia*, Baines' *Explorations in South-West Africa*, Grant's *Walk through Africa*, Michie's *Overland Route from St. Petersburg to China*.

Abroad we have had Werner's *Reisen der Preuss. Expedition nach*

China, Japan, und Siam. Hochstetter's *Neu-Seeland.* Zimmermann's *Inseln des indischen Meeres.* Vogt's *Nordfahrt Entlang der Norwegisch. Küste, nach dem Nordcap.* Erkert, *Atlas ethnographique des provinces habitées par des Polonais.* Mathieu de Fossey, *Le Mexique.* Moure *Les Indiens de la province de Dato Grosso.* Reuchgaric, *La Plata, Mœurs, Coutumes, etc.* Baril de la Heure, *L'Empire du Brésil, monographie de l'empire sud-américain.* Wortambers and L. de Rosny, *Tableau de la Cochinchine, rédigé sous les auspices de la Soc. ethnographique, avec une introduction par Paul de Bourgoing.* Dally, *Sur les races indigènes et sur l'archéologie du Mexique.* Delarue, *Le Monténégro, histoire, description, mœurs et usages.* Godard, *L'Espagne, mœurs et paysages.*

Very few works have been published on comparative anthropology. We have had Professor Kingsley's *Lectures on the Roman and Teuton.* The first volume of Carl Vogt's *Lectures on Man.* A second edition of Pouchet's *Plurality of Human Races.* A valuable article by Professor Daniel Wilson on *The Physical Characteristics of the Ancient and Modern Celt of Gaul and Britain.*

In Germany, we have had Zimmermann's *Malerische. Länder u. Völkerkunde.* The *Bibliothek der Länder u. Völkerkunde.* Hoffmann's *Encyclopädie der Erd., Völker und Staaten, Malerisches Universum oder Reisen um die Welt.* Hoffmann's *Die Erde u. ihre Bewohner.* Reichenbach, *Völker der Erde.* Berghaus's *Die Völker des Erdballs.* Oeser *Bilder aus dem Völkerleben.* *Das Grosse, Völker und Naturleben, Physiognomische Züge aus fernen Welttheilen;* Dieffenbach's *Vorschule der Völkerkunde,* and many others.

The forthcoming year, however, bids fair to supply the deficiency of the past one.

On general anthropology there is announced an English edition, by Mr. Bendyshe, of the *Life and Anthropological Works of Blumenbach;* and a volume of *Memoirs* read before our own Society. The publication is also contemplated of a translation, by Dr. D. H. Tuke, of the important Memoir of M. Gratiolet, on the *Convolutions of the Brain in Man and the Primates;* and Dr. Charnock, amongst other works, is engaged on a paper on the Basque language.

On historical anthropology there is announced a work on *Pre-historic Archaeology,* by Mr. John Lubbock; by one of our Fellows, Mr. Edward Burnet Tylor, a volume containing researches into the primitive history of mankind; and a translation of Gastaldi, *On the Marl Beds, and Evidences of High Antiquity in Italy,* by Mr. C. H. Chambers.

In descriptive anthropology, we expect a work on the inhabitants of the Viti islands by our Fellow Mr. W. T. Pritchard. We are also

looking forward with much interest to the publication by the Paris Anthropological Society and by ourselves of general instructions respecting descriptive anthropology, which will be accompanied with plates, so as to insure a uniform description of the complexion, hair, and eyes.

On comparative anthropology we expect the sixth part of *Crania Britannica* of Drs. Davis and Thurnam, and Mr. Busk's work on *Crania Typica*. Mr. J. W. Jackson also announces a volume of *Lectures*; and we may also expect some contribution from Professor Huxley on the subject of comparative anthropology, on which he has recently delivered lectures before the Royal College of Surgeons and at the School of Mines. I understand that Mr. Luke Burke also meditates giving his present views on this subject. There is also announced a translation of the second volume of Mr. Collingwood's edition of Waitz's *Anthropologie der Naturvölker*, with copious notes and a preface by Captain Burton; and a translation by Mr. Alfred Higgins of Retzius's works on comparative anthropology. We also hope ere long to have a valuable contribution to this subject from our accomplished Fellow, Dr. Barnard Davis.

I have already trespassed so much on your patience that I have now no time to dwell on the important labours of our fellow anthropological students in other parts of the world. Our science has sustained a heavy loss in the death of our Honorary Fellows, Rudolph Wagner and Theodor Waitz: to the memory of both due justice will be done on another occasion. We ought to be encouraged in our work by the knowledge that both of these hard working anthropologists looked on the formation of our Society with the greatest interest. Rudolph Wagner most generously admitted that we had done for England what he and his associates had failed to do for Germany. He had promised, too, to contribute to our publications, and thus to show, by his example, that he was anxious to help forward the great work in which we are engaged.

My respected colleague, Mr. Collingwood, is preparing an obituary of Theodor Waitz; it, therefore, would ill become me to anticipate what he will have to say; but, from a lengthened correspondence of several years past, I know that he looked to England for the information necessary for the future development of anthropological science.

Gentlemen, great things are expected of us from our scientific brethren on the continent, owing to the unusual opportunities which we enjoy for prosecuting our science. I fear we may not be able to realise all these expectations, but let us all do our best, and all work to aid the development of the Society, either by contributing papers,

or by making others interested in our work, and thus increase our numbers and resources.

I have consented to allow myself to be again nominated for the important office of President, in the hope that during the next year we may increase our members from four hundred and fifty to double that number. I shall then be able to resign to other hands the conduct of a Society which could only then be ruined by prostituting the objects contemplated in its formation, viz., the establishment of a reliable SCIENCE OF MANKIND.

Anthropological Society of London,

4, ST. MARTIN'S PLACE, TRAFALGAR SQUARE.



THIS SOCIETY is formed with the object of promoting the study of Anthropology in a strictly scientific manner. It proposes to study Man in all his leading aspects, physical, mental, and historical; to investigate the laws of his origin and progress; to ascertain his place in nature and his relations to the inferior forms of life; and to attain these objects by patient investigation, careful induction, and the encouragement of all researches tending to establish a *de facto* science of man. No Society existing in this country has proposed to itself these aims, and the establishment of this Society, therefore, is an effort to meet an obvious want of the times.

This it is proposed to do :

First. By holding Meetings for the reading of papers and the discussion of various anthropological questions.

Second. By the publication of reports of papers and abstracts of discussions in the form of a Quarterly Journal; and also by the publication of the principal memoirs read before the Society, in the form of Transactions.

Third. By the appointment of Officers, or Local Secretaries, in different parts of the world, to collect systematic information. It will be the object of the Society to indicate the class of facts required, and thus tend to give a systematic development to Anthropology.

Fourth. By the establishment of a carefully collected and reliable Museum, and a good reference Library.

Fifth. By the publication of a series of works on Anthropology which will tend to promote the objects of the Society. These works will generally be translations; but original works will also be admissible.

Translations of the following works are now ready. The following work was issued for 1863.

Dr. THEODOR WAITZ. Anthropology of Primitive Peoples. First Part. Edited from the German by J. Frederick Collingwood, Esq., F.R.S.L., F.G.S., V.P. A.S.L., with Corrections and Additions by the Author. Price 16s.

The following works were issued in 1864.

BROCA, Dr. Paul. On the Phenomena of Hybridity in the Genus Homo. Edited from the French by C. Carter Blake, Esq., F.G.S., F. and Assistant Secretary A.S.L. Price 5s.

POUCHET, Georges. On the Plurality of the Human Race. Edited from the French (Second Edition), by H. J. C. Beavan, Esq., F.R.G.S., F.A.S.L. Price 7s. 6d.

CARL VOÛT. Lectures on Man: his Place in Creation and in the History of the Earth. Edited by Dr. James Hunt, F.S.A., F.R.S.L., Pres. A.S.L. Price 16s.

The following are issued in 1865.

BLUMENBACH, J. F., The Life and Anthropological Treatises of; with the Inaugural Dissertation of Dr. JOHN HUNTER. By T. Bendyshe, Esq., M.A., V.P. A.S.L., Fellow of King's College, Cambridge. Price 16s.

GASTALDI, Cavaliere Bartolomeo. Lake Habitations and Prehistoric Remains in Northern and Central Italy. Translated from the Italian by Charles Harcourt Chambers, M.A., F.A.S.L. Price 7s. 6d.

Memoirs of the Anthropological Society of London. Vol. I. 1864. Price £1 : 1.

The publication of the following works is contemplated :—

- RETZIUS, PROFESSOR. The Anthropological Works of. Edited by A. Higgins, Esq., Hon. For. Sec. A.S.L.
 GRATIOLET. Mémoire sur les Plis Cérébraux de l'Homme et des Primates. 4to, Paris, 1855. Edited by Dr. Daniel H. Tuke.
 DR. THEODOR WAITZ, Professor of Philosophy in the University of Marburg. Anthropologie der Naturvölker. 1861. Second part. Edited by J. Frederick Collingwood, Esq., F.G.S., F.R.S.L., V.P. A.S.L.
 A. DE QUATREFAGES. Unité de l'Espèce Humaine. Edited by G. F. Rolph, Esq., F.A.S.L. 8vo. Paris, 1861.
 The Anthropological Papers contained in the Comptes Rendus des Séances de l'Académie des Sciences. Edited by George E. Roberts, Esq., F.G.S., F.A.S.L.
 VON BAER, KARL ERNST, The Anthropological Works of.
 GOSSE. Mémoire sur les Déformations Artificielles du Crâne. 8vo. Paris, 1855.
 BORY DE ST. VINCENT. Essai zoologique sur le genre humain. 2 vols. Paris, 3rd ed., 1836. Edited by S. E. Bouverie-Pusey, Esq., F.A.S.L., F.E.S.
 CRULL. Dissertatio anthropologico-medica de Cranio, ejusque ad faciem ratione. 8vo. Gröningen, 1810.
 LUCAS, DR. PROSPER. Traité sur l'hérédité. 2 vols.
 An Encyclopædia of Anthropological Science. Edited by T. Bendyshe, Esq., M.A., V.P. A.S.L., and other Contributors.
 GOBINEAU. De l'Inégalité des Races Humaines.

Sixth. By the appointment, from time to time, of various Committees authorised to report to the Society on particular topics which may be referred to them; the results of such investigations being in all cases communicated to the Society.

OFFICERS AND COUNCIL FOR 1865.

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The Subscription is Two Guineas per annum, which will entitle every Fellow to admission to the Meetings, one copy of the Quarterly Journal, the Memoirs of the Society, and a Volume (or Volumes) of the Translations printed by the Society. Life Members, Twenty Guineas.

Further particulars will be forwarded on application to the Honorary Secretaries.

The following papers have been laid before the Society in the Session 1864-5.

- C. CARTER BLAKE, Esq., F.G.S. Report on the Anthropological Papers read at the Bath Meeting of the British Association.
- * CAPTAIN BURTON, V.P.A.S.L. Notes on Certain Facts connected with the Dahomans.
 - * W. T. PRITCHARD, Esq., F.R.G.S., F.A.S.L., On Viti and its Inhabitants.
 - * W. BOLLARNT, Esq., On the Astronomy of the Red Man of the New World.
 - * DR. BARNARD DAVIS, F.S.A. The Neanderthal Skull; its peculiar formation considered anatomically.
- SAMUEL LAING, Esq., F.G.S., On the Prehistoric Remains of Caithness.
- * GEORGE E. ROBERTS, Esq., F.G.S., Hon. Sec. A.S.L., On the Discovery of large Kistvaens in the Muckle Heog, in the island of Unst, Shetland, containing Urns of Chloritic Schist; with notes upon the Human Remains by C. CARTER BLAKE, Esq., F.G.S.
- GEORGE E. ROBERTS, Esq., F.G.S., F.A.S.L., On Prehistoric Hut Circles.
- DR. HENRY BIRD, On Remains from the British Tumuli at Cheltenham.
- * E. SELLON, Esq. On the Linga Puja, or Phallic Worship of India.
 - * W. T. PRITCHARD, Esq., F.R.G.S., F.A.S.L., Notes on Certain Anthropological Matters connected with the South Sea Islanders.
- EDWARD LUND, Esq., F.R.C.S.E. (communicated by DR. F. ROYSTON FAIRBANK, F.A.S.L.), On the Discovery of Syphilis in a Monkey (*Macacus Sinicus*).
- * G. D. GIBB, Esq., M.D., LL.D., F.G.S., On the Essential Points of Difference between the Larynx of the Negro and that of the White Man.
 - * T. B. PEACOCK, Esq., M.D., F.R.C.P., On the Weight of the Brain and Capacity of the Cranial Cavity of a Negro.
 - T. B. PEACOCK, Esq., M.D., F.R.C.P. On a Skull exhumed in Bedfordshire.
 - * T. BENDYSHE, Esq., M.A., V.P.A.S.L., On the History of Anthropology.
 - K. R. H. MACKENZIE, Esq., F.S.A. Notes on Fetiah Worship in Egypt.
- DR. JOHN SHORTT. An Account of some rude Tribes, the supposed Aborigines of Southern India.
- DR. JOHN SHORTT. On the Leaf-wearing Tribes of India.
- M. ARMINIUS VAMBÉRY (translated by DR. BERTHOLD SEEMANN, V.P.A.S.L.), On the Hadgis and Dervishes of Central Asia.
- J. HUTCHINSON, Esq., On some Human Remains from Cowley.
- W. T. PRITCHARD, Esq., F.R.G.S., F.A.S.L., On the Physical and Psychological Characters of the Viti Islanders.
- JOHN ANDERSON, Esq. (communicated by GEO. E. ROBERTS, Esq., F.G.S., Hon. Sec. A.S.L.) On Further Remains from Keiss, near Wick; with a Note on the Human Skull, by C. CARTER BLAKE, Esq., F.G.S.
- * T. BENDYSHE, Esq., M.A., V.P.A.S.L., On the Anthropology of Linnaeus.
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CONTENTS OF No. IX.—MAY 1865.

1. The Science of Religions.
2. The Plurality of the Human Race.
3. Zimmermann's l'Homme.
4. Mythologic Tales of South Africa, and of the Esquimaux in Greenland.
5. On the Thinking Substance in Man. By T. Collyns Simon.
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CONTENTS OF No. X.—JULY 1865.

1. Philosophy and Pseudo-Philosophy.
2. Diefenbach's Introduction to Ethnography and the History of Civilisation.
3. Bunsen on Biblical Ethnography.
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| Lacustrine Habitations and Primeval Antiquities. | Carter Blake. Report on Anthropology at Bath. |
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| Anthropological News. | Laing on Shell-Mounds and Graves in Caithness. |
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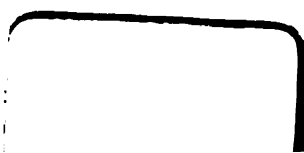
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By JAMES HUNT, Esq., Ph.D., F.S.A., F.R.S.L., F.A.S.L., PRESIDENT.

GENTLEMEN,—I propose to make a few remarks on a subject which I introduced to your notice at our last anniversary, viz., the definition of our science. I also spoke at that time on the history of the word. Anthropology. Since that occasion I have read Mr. Bendyshe's admirable history of the word, and sufficient has been said by him on that point to render it unnecessary for me to add thereto.

The history of the first use of terms is a trifling matter compared with what ought to be their definition at the present time. This subject is one of the greatest importance, and we cannot pay too much attention to it, inasmuch as the future success of our science will depend in a considerable degree on a clear definition of our terminology. All sciences have certain well-defined subdivisions. Thus, in geology, there is palæontology, geography, and geognosy, which are analogous to the divisions of our science proposed last year, viz., historical anthropology, descriptive anthropology, and comparative anthropology. The question arises, are these three definitions sufficient? I now beg to offer a few suggestions on this point. To show its importance, I will briefly narrate what took place at a meeting of our parent society in Paris only in May last.

Towards the end of the sitting on May 18th, a somewhat lengthy conversation took place between MM. Rochet and Broca on the significance, the scope, and the limits of anthropology. The questions raised by M. Rochet chiefly related to the insufficiency of the notion given by article I. of the statutes relative to the objects of the society, which is indicated as being *the scientific study of the races of mankind*. If these words, said M. Rochet, are taken in this restricted sense, it is clear that the society has constantly departed from its objects, since it has occupied itself not merely with human races, but with man and the industry of man, and all manifestations of his activity. Th

there is accumulated in the *Bulletins* and *Mémoires* a mass of documents for which it is difficult to find a centre. M. Rochet, being desirous to learn whether certain works he is now engaged in belong to anthropology and may find their place in the publications of the society, said he would feel obliged if such members of the society as might be able to enlighten him on this point, would give him a more precise definition of anthropology than is contained in the statutes.

M. Broca, after stating that on several occasions, and specially in his history on the labours of the society published in the second volume of the *Mémoires*, the questions of M. Rochet had been replied to, said that he could not better explain the phrase of the statutes than by giving the history of the foundation of the society. He showed the necessity in which the founders found themselves in the presence of the distrust of the government to keep to this laconic and insufficient phrase. But he thought that he expressed the opinion of most of his colleagues, by saying that Anthropology is the study of the human group, not merely by itself, but also in its relation to the rest of nature; the differential characters of anthropology on the one hand, and those of history, biology, and archæology on the other, indicating, at the same time, how far these schemes are connected with anthropology. M. Broca reminded M. Rochet that at all times artistic productions have served to characterise the races of the past as documents characterise the present races, inasmuch as they reveal particular aptitudes.

These remarks show how advisable it has become for all anthropologists to possess some clear conception and definition of the objects and limits of their science. When an anthropological society was to have been founded in Paris in 1846, objection was taken by the government of that day to the formation of such a society. Even at the present day, we cannot say how far our fellow-students are able to declare the full meaning and extent of anthropological science.

It will, however, be seen from M. Broca's reply, that there is really little difference of opinion as to the definition of the science of anthropology by ourselves and by our Parisian colleagues. Being agreed on this point, it would be very advisable if we could also agree as to the divisions of our science. It is with the hope of eliciting some discussion on this point, and also because I think the classification proposed last year to some extent unsatisfactory, that I now propose the addition of another division of our science, under the title of **ARCHAIO ANTHROPOLOGY**.

Twelve months since, I suggested that all subjects which throw light on man's history should be classified under the head of "Historical Anthropology"; a term used by Rudolph Wagner, but which was originally proposed by Christian Daniel Beck, a Professor of Ancient Literature in the University of Leipsic, as early as 1813, in his *Universal History*. By this writer, historical anthropology is made to include mythology, language, genealogy, etc. I think it would be advisable for us still to continue to confine the meaning of historical anthropology to man's psychological history, and to introduce

another term for his physical history. The term "human palæontology" was formerly and is now used to denote this branch of our science; but although sufficiently explicit, it is not well suited to supplement the titles of the other three. I propose, therefore, to take the root of the word archæology, and to include under the term "archaic anthropology" all subjects which illustrate man's past physical history. Historical anthropology will then be limited to man's psychological history.

Skulls, worked stones, tumuli, architecture, and all tangible things will be included in the former; mythology, history, creeds, superstitions, in the latter. Every writer on the antiquity of man has occasion to speak in some way of what has been called the archæological evidence. Thus an author, whose loss we all deplore, the late eminent Dr. Hugh Falconer, observes, "Geology has never disdained to draw upon any department of human knowledge what could throw light on the subjects which it investigates. Cuvier, in the *Discours Préliminaire*, exhausted the records and traditions of every ancient people in search of arguments to support the opinion that the advent of man upon the earth dates from a comparatively late epoch. At the present time the whole aspect of the subject is transformed. The science is now intimately connected with archæological ethnology in searching for evidence of the hands of man in the oldest quaternary fluvial gravels of Europe."*

The expression, "Archæological Ethnology", is, to say the least, a most infelicitous one. In the first place, it is not a question in any way connected with ethnology according to any definition which I have ever heard given to that word; and in the second, there is certainly no necessity for two "logos" terminations. To use the author's own words, the search is for "evidence of the works of man" and is not in any way connected with the question of race. I therefore beg to suggest that for the future it would be advisable (until a more suitable classification or expression is proposed) to use the term "ARCHAIC ANTHROPOLOGY" instead of the most indefinite word "archæology." We shall then have:—

1. Archaic anthropology, or the past history of man, from his physical remains and works.
2. Historical anthropology, or the past history of mankind, as deduced from mythology, creeds, superstitions, language, traditions, etc.
3. Descriptive anthropology, or the description of man and mankind.
4. Comparative anthropology, or the comparison of different men and different races of men with one another in the first place, and a comparison of man with the lower animals in the second.

The questions then arise; do these subdivisions all go to make up one science which has a centre within itself? Can any of these divisions be taken away and a veritable science yet remain? Do these divisions include the whole science of man?

The first two treat of man's past history, and all must admit we ought to know all that can be known on this point in order to form a science of the present. But it may fairly be asked is there any ne-

* "Journal of the Geological Society", No. lxxxiv, p. 383.

cessity to divide archaic from historical anthropology? It appears to me advisable that we should have a physical historical anthropology, and a psychological historical anthropology. If we call the former archaic anthropology, and the latter historical anthropology, we shall be simply following out the separation which for a long time has subsisted between archæology and history. The word archæology has been used in such a variety of senses, and also in such an extended sense as to be made to include everything old, and some things new. Church architecture and corporation seals now afford much discussion to the archæologist. The other day I heard it announced that the study of the postage stamps of different nations was an interesting branch of archæology!

In using the term archaic anthropology we must guard against giving it such a vague meaning as archæology has now acquired. We must also endeavour to draw a pretty clear division between what is to be respectively called archaic and historical anthropology. All forms of palæography and ancient art should belong to historical anthropology. A cromlech would belong to archaic anthropology, but if inscriptions be found on it, that part will belong to historical anthropology: and thus the one will be the handmaid of the other. Archaic anthropology will help to give us the history of ancient humanity; historical anthropology brings us into closer communion with them, and both will combine to enable us to build up a science of man in the past and the present.

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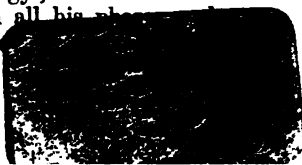
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can be subdivided. Truly we should think ourselves very ridiculous, and every one would look upon us as upon those men in powdered wigs of your lords and baronets, only destined to mount behind the chariot of science, by adopting this antique word, which is no longer used in Germany. We must have the entire race, the complete *ανθρώπος*, as it is scattered and buried in the beds of the earth, and not these ephemeral apparitions, the combined results of artificial and natural selection, which are called peoples and nations."

A very praiseworthy attempt has been made on the part of some of our fellow-countrymen during the past year to act as a sort of "Aborigines Protection Society" towards the word ethnology. A periodical called the *Ethnological Journal* was started apparently for this special purpose; but nature's laws appear to have doomed this word, if not to total extinction, at least to a very modified signification from that proposed by the supporters of this periodical. In France attempts are also being made to retain the word ethnography: but the following extract from M. Léon de Rosny will show in what sense this word is there used.

M. Léon de Rosny, speaking as an ethnographer, says, "Anthropology, nevertheless, as a natural science, must not be neglected; far from it. It nevertheless seems to us, that the principles of this science remain yet to be discovered, whilst *philology* rests upon an ensemble of positive laws which preclude it groping in the dark." He also says that ethnography is essentially distinct from anthropology—the former being an *historical*, and the latter a *natural*, science.

When it was announced before the Paris Anthropological Society on November 3, 1864, that the British Association had decided that anthropology was included in ethnology, the statement was received with roars of laughter—really the only sensible reception which could be given to such a monstrous assertion.

On this point I cannot do better than quote the opinion of Dr. Pruner-Bey, the late President, for 1865, of our parent society. In a letter to myself, dated August 26th, 1865, he says:—

"I sincerely hope that the family quarrel will be settled to your own and our satisfaction. About that truly German verbal quarrel, I must frankly confess that in this particular case, in my humble opinion, the right is on your side. Anthropology, a general and comprehensive term, signifies the science of man (in the abstract, and in every respect); whilst Ethnology is the science of nations, and falls by this specification under the head of the first. Finally, ethnography is the merely descriptive part, and bears the same relation to anthropology as geography bears to geology. Anthropology, as the present generation understands it, has to be worked out by other means and methods than those at the disposal of our predecessors.

"This last remark must not be interpreted as tending to throw blame on those men whom I have always considered as my masters, but as the simple expression of a conviction quite as deeply rooted in my mind as is my gratitude to them. Every epoch of human civilised existence has its object; and that of the present day is universal

knowledge (of course within the limits of human understanding) for gradually establishing practical universal principles. If I am right in this, anthropology will not beat ethnology, but, like a hopeful child, will embrace and take care of its worthy mother."

But I need not go out of our own country to prove that ethnology is merely a department of anthropology; and, not to dwell further on such a topic, I will conclude this portion of my subject by commending the following remarks* by Professor Huxley to the notice of the Ethnological Society and the British Association:—

"Ethnology, as thus defined, is a branch of anthropology, the great science which unravels the complexities of human structure; traces out the relation of man to other animals; studies all that is especially human in the mode in which man's complex functions are performed; and searches after the conditions which have determined his presence in the world."

No one can deplore more than myself the position which has been taken by our ethnological brethren with regard to our admission to the British Association. It is quite impossible for us to see the logic of, or the reason for, the position they have there assumed with regard to our science. The only clue which, I believe, ethnologists have ever published as to their motives for opposing us is to be found in the columns of a recently published periodical,† in which we find these words: "If the new section is to bear the name of anthropology, its government must necessarily devolve on the Anthropological Society, which far outnumbers the Ethnological. If the name ethnology is preserved, there is at least an additional chance that the minority in the amalgamated body will retain some moderate portion of the influence due to their intrinsic character."

If this jealousy of our influence is the true cause for the opposition offered to us by ethnologists, time has been wasted on verbal distinctions. We are glad, however, to know what the real cause is. If the logic of the above extract leads us to the true reason for the opposition of ethnologists, we are willing to give them credit for acting in an intelligible manner, although we may not be able to admire such a spirit in men of science.

As long as men are influenced by such petty jealousy as that displayed in the extract I have quoted, it is not likely that they will be amenable to reason. We shall be glad to see whether they will disclaim such motives, and that in a practical manner, by joining with us to obtain a special section for the science of man in the British Association. Had they told us before that they feared a loss of influence if our name were used for the new section, we should have been ready to reassure them on that point.

At Birmingham, I officially declared that it was the thing we wanted—a special section for the science of man; and that we were prepared to make the name entirely a secondary consideration. An alliance, however, had been entered into between the ethnologists and a section of the geographers, and we were opposed on all points. Exception

* "Fortnightly Review", June 15th, 1865.

† "Ethnological Journal", September 1865, p. 145.

has been taken to the means used to prevent our carrying our proposal at some future day ; and, perhaps, not without just cause. In saying this, however, I have no intention or desire to convey the impression that this society is in antagonism to the British Association ; on the contrary, I wish emphatically to proclaim that such is not the fact. We are simply fighting against those who have used their power and influence to destroy the position which a branch of the science of man once held in the British Association. We have a large and increasing number of supporters in the Association ; and, had not the Council arrogated to themselves powers which they have never before assumed, there is no doubt we should have carried our motion next year. Under actual circumstances it was not thought advisable to give notice for the same motion until we have really some chance of carrying it.

As it is now settled, the science of man is to go to the biological section, and ethnology is to remain with geography in Section E. Is then, ethnology no part of the science of man ?

I trust that the authorities will take this matter into their most earnest and serious consideration, and not allow themselves to be dictated to by anyone, but simply consider how they can best advance the cause of science. Their present position cannot be defended.

The cause of anthropologists and ethnologists is the same when asking for a special section for the science of man. If we were united, we could demand this from the Association. "Unite and conquer," is as true as "divide and be conquered."

Supposing, too, the loss of influence by the ethnologists is a legitimate reason for their opposition to the proposal we made last year, I would remark, then, that they are no better off where they are. At present they have not the "influence due to their intrinsic character." Fifteen years experience has shown that there can be no real scientific discussion on any branch of the science of man in Section E, as at present constituted.

I feel it, however, my duty, to take this opportunity of publicly returning the warmest thanks of myself and my colleagues to Sir Roderick Murchison, Mr. Crawford, and those gentlemen who have united with them to prevent our recognition by the Association. Much of our success during the past year is to be ascribed to this opposition on their part. The longer this is continued the better will it be for this Society. If, therefore, we do not obtain a section for the science of man in the Association, we gain very considerable strength from their opposition to such a proposal.

Our success is now simply a question of time. The more unfairly our science is treated, the sooner will it be recognised. The action of the Council last year obtained us very many members ; and, besides this, it has aroused the energy of some of our Fellows who had hitherto taken no active part in the affairs of the Society. When the history of this struggle in the British Association comes to be written, it will be most instructive, as illustrating the state of a portion of the scientific mind of England in the middle of this century. As M. Broca well says : "The contest which has commenced before the British Associa-

tion is truly very curious . . . and when all this shall have passed away, no one will ever believe in the historical reality of this resistance." The struggle began twenty years ago, and may perhaps go on for that time longer.

When the Council of the British Association recommended that the science of man should be included in the Biological Section, they no doubt anticipated that this arrangement, being some concession to our demands, might be accepted by us. The authorities of the British Association are now trying to do what was attempted with anthropology more than thirty years ago in Germany. Nasse, writing in 1823, and speaking of the attempt at separation of the different branches of anthropological science, says: "This separation has been very injurious to anthropological inquiry; for, according to it, man has been delivered up to two separate faculties—his psychical part to philosophers, his physical part to physiologists. Even at present, endeavours are still being made to keep these inquiries separate." It is not a little strange that some of our men of science should assume the same attitude towards anthropology as that taken upwards of forty years ago by some men of science in Germany.

Why all this dread of anthropology? Why do men who have spent the earlier part of their lives in furthering the cause of science, endeavour to attain public applause from the masses by arresting its further development? What made a leading member of the British Association utter the vain boast that he had made "the coffin of the anthropologists"? The reply to the last question may perhaps be found in the speech of Cassius.

"Why, man, he doth bestride the narrow world
Like a Colossus; and we petty men
Walk under his huge legs, and peep about
To find ourselves dishonourable graves."

Such boasters do much to bring the name and the cause of science into contempt. It should ever be the object of those who conduct this Society, to do so in such a truly scientific manner, as not to allow it to fall into the state of one, at least, of our existing scientific societies. I allude to the unfortunate position to which Sir Roderick Murchison, Bart., has brought the Royal Geographical Society. From a useful scientific body of students of physical geography, this society has degenerated under his *régime* to a fashionable *réunion*. This is not the fault of the portion of science to which that society should be devoted, but is an admirable illustration of the evil effects of courting public applause. I merely mention the Geographical Society as an illustration of what this Society may become if she were to depart from her original programme, or forget which should be the true aim of every scientific body. I am aware that there are many of the leading geographers of this country who are fully sensible of the present state of their science in England; and in time, I have no doubt that the Royal Geographical Society will resume its sphere of scientific usefulness.

So much misconception and confusion have arisen in this country with regard to the word anthropology, that I believe our real claims are not yet fully understood even by the leading members of the

British Association. Their recent legislation in assigning the "science of man" to the Biological Section, and retaining "ethnology" in Section E, sufficiently indicates the crude notions which exist respecting the "science of man." According to this legislation, ethnology is not the "science of man," nor any part of it, or why keep it in another section? I can hardly understand how it is that ethnologists have not raised their voices against such a decision. However opinions may differ respecting the definitions of the word ethnology, I cannot imagine any valid reasons for their not uniting with us to obtain a special section for the science of man. The present state of things seems far worse for our ethnological brethren than for ourselves. The science of man is now allotted to the Biological Section. We shall feel more at home amongst oysters and lobsters, than when associated with the students of surface geology, commonly called geography. The Council of the British Association who came to this decision, are henceforth to decide all similar points. The confusion which this is likely to cause is delightful to contemplate. We shall watch with much interest what papers are read under the title of ethnology. Those treating of the science of man will necessarily, according to the present arrangements, be read in the section to which the science of man is to be sent. This, however, is not expressed in the report of the Committee of Recommendations. They merely advised "that no special section or sub-section be established for the science of man." This is just the point on which all who study the science of man, or any important department of that science, must logically be at issue.

As long as this state of things lasts, it will be our duty to continually reiterate the fact that the science of anthropology is a part of no other science. Anthropology is not, like geography, a mere portion of another science. In one sense, anthropology is no doubt a branch of the science of life—biology. We can, however, imagine no real man of science coming forward and advocating that anthropology should be studied with infusoria and fungi. Whatever may be our opinion of man's relation to the rest of the animal kingdom, all must admit that, for the purposes of study, it is desirable we should separate him from both animals and plants.

Our Society has had many charges laid against it; and it is fortunate that it is not ourselves who place man amongst animals and plants. We, on the contrary, are all agreed that the many phenomena presented by the study of mankind, are of such a different nature to those met with in the study of the other mammalia, that it is expedient, advisable, and indeed necessary, that he should be studied in a separate department.

It was not, perhaps, entirely a fine sense of delicacy on the part of some anthropologists, at the recent meeting of the British Association at Birmingham, which animated them to refuse reading their papers on the science of man in a zoological and botanical section: but I believe that such action was based on something far better and more rational than mere sentimentality.

I have dwelt at some length upon the opposition our Society has received at the hands of some members of the British Association. In

some cases, I believe that this opposition has been given to our demands for judicious reasons. Older and wiser men than some of us are of opinion that young societies should fight their way, and make good their position step by step, and such is our intention.

I have good reason for believing that the adverse votes of some were given rather for the purpose of stimulating us to increased activity, than from any desire to injure the cause of our science. I trust it may be eventually seen that this was the true motive for passing the resolution that there should be no special section for the science of man.

I hope our foreign associates will take care to make this view of the matter known amongst our fellow students on the continent. If we look at the matter in this light, we are under deep obligations to the authorities of the British Association. We appreciate their kindness, and thank them for their support. We in England can fully understand such motives; but I fear that they may be misunderstood on the continent. I am free to confess, that I for some time thought that the motives for opposing us were of a different nature; but I am glad now to believe that such may not be the case. We are now considered to be on our trial, both as men of science and as a scientific body.

I have long been convinced that our position in the British Association is of little or no consequence, if we only carry out honestly and truly the objects of our society. Let us remember that the British Association for the Advancement of Science forms no part of anthropological science. We are, as regards that body, mere innovators; and they are perfectly justified in seeing that we make good our title to admittance before they accede to our demands.

We shall best do this by continuing the work we have begun. Above all things, we must avoid exhibiting a slavish desire to please the magnates of science, or to court public applause.

It is a necessary law, I presume, that all young societies and young sciences should go through a period of trial, and encounter opposition from the masses of society. It is, therefore, not surprising that, during the past year, our young society has been attacked with a virulence and an energy which we could not but admire. Early in the year it became the duty of the Fellows of the Society to discuss the influence of the civilised on the uncivilised man, brought before us by Mr. Winwood Reade, in a paper entitled "On the Influence of Christian Missionaries amongst Savages." The abuse immediately levelled at the Society, by the so-called religious press of this country, was remarkable both for the vehemence of the language employed, and for the harmony which prevailed amongst the oppositionists, who united *en masse* against us. If noise and strong language could have stopped the working of this Society, there was enough of it during the time we had the temerity to discuss the influence of missionary labours.

An important question arises for our consideration on this subject. Does such a question as the one named come legitimately within the sphere of this Society? I must say a few words on this point, because I believe that there are some who consider that such a question is be-

yond the bounds of the science of man. The question for us to consider was, the influence of civilised on uncivilised man ; and I do not presume that any one will deny that such a question comes legitimately within the sphere of this Society. If we admit this, we at once see that the only other charge which could be brought against the title of Mr. Reade's paper was, that it singled out a special class. There was certainly no special reason why the class of Christian missionaries should have been selected, more than that of travellers, traders, or colonists, who, like missionaries, come in contact with uncivilised races. The charge of a paper being more special is, to us, rather an advantage than otherwise. But nothing could be more erroneous than to assume that, because a Fellow of our Society took up the special question of the influence of missionaries amongst savages, the Society could in any way be charged with hostility to this particular class of men. This discussion illustrates many other questions connected with the science of man. There are many subjects which cannot be said to be strictly within the domain of our science ; yet only by investigating these subjects can we judge of their value, as affording material wherewith to build up our edifice. The discussion on Christian missionaries was not a pleasurable excursion into this "debateable land"; the noise on that occasion was terrific, and the tone and language entirely foreign to scientific modes of thought. Even the strong nerves of some of our own members, who had taken part in the battles of our Society during the two previous years, were somewhat shaken, and that evening they were appalled at the danger which they considered us to be in : now, however, that it is past, we may look back temperately upon that discussion, and take warning by that experience.

Let us, in any future discussion on this point, avoid if possible treating this theme in a manner repugnant to the feelings of any class. But, at the same time, we must do this in no timorous spirit of avoiding the opposition which we shall necessarily have to encounter, but simply do our duty as a scientific body, without passion or prejudice. It has been stated, on reliable authority, that the discussions before our Society have had the effect of advancing missionary societies. We trust they will, on some fitting occasion, reciprocate our good offices. This fact may also another time make the parties less vehement in their opposition to, and denunciation of, mere pilgrims—seekers after truth. A small society like our own, can have but little power against the numerous and powerful missionary organisations which exist in this country ; unless, at least, we have truth on our side, putting aside our individual opinions on such questions, but admitting our right to discuss them. I would fain wish, were such a thing possible, that missionaries would calmly unite with us to investigate the matter we discussed last year. The Bishop of Natal has led the way, and I cannot but think that other missionaries will follow his example. It should be the wish of missionaries to give us all the information and assistance in their power.

We have been blamed for touching on any religious matters, and some of our well-wishers have suggested that it might be prudent to

avoid all questions which in any way bear on religion. I regret that we cannot act upon this well-meant suggestion. Religion is essentially an anthropological character, and in that light we shall always have to consider it. We cannot even describe the psychological characters of the different races, without dwelling on the tendency of some to believe in monotheism, and of others in polytheism. No anthropologist, worthy of the name, can fail to observe these things, or to record them.

While, however, it is our duty to take cognisance of what men do believe, we disclaim every wish or desire to prescribe for them what they ought or ought not to believe. It is here we draw the line of demarcation; and those who take the trouble to examine it, will be compelled to avow that it is a broad and distinct one.

We are a young society, and desire to conform as far as possible to the existing rules of scientific societies; but this conformation with old-established societies must be more that of spirit than of action. Founded as our Society is on many of the rules of the Geological Society, I hope the same spirit of independence and determination to fight against public opinion exists amongst us, as existed, and even now exists, amongst some of the great champions of scientific truth and freedom of inquiry, such as Buckland, Adam Sedgwick, De la Beche, Lyell, Darwin; and, indeed, all these men have shown that they valued the cause of truth more than public applause.

This sympathy with all true scientific workers of the day, I hope will always exist amongst us: but the working out of the administration of our Society cannot be done precisely on any existing model. Our success has been unprecedented in the history of scientific societies of this metropolis; and this success must be ascribed more to the suitability of our plan to the wants of the time than to any other cause. We must strive to imitate what is good in all societies; and we can estimate at their true value the denunciations of those whose language is of that nature which can alone be dictated by rancorous jealousy.

Great as has been the success of our parent society in Paris, it bears, as M. Broca writes me, no comparison to the rapid progress our own Society has made within so short a time. It affords me much gratification, also, to announce that the part of our plan which has been much condemned in some quarters, viz., the publication of translations of foreign works, is to be followed by our fellow students at Moscow. We must all rejoice that such is to be the case. Let us never forget that there is but one science of anthropology, although there are many languages in which that science is enunciated. The Moscow society intend to publish their own works in Russian, into which language English works are to be translated. I mention this fact with peculiar gratification, because it illustrates the appreciation of the plan of our own Society.

It is of importance, also, that we should enlarge our sphere of usefulness by increasing the number of our Fellows, or we shall not long be able to retain the leading position, as regards numbers, which we now possess amongst the different anthropological societies

of Europe. Our Madrid associates, although they have only just commenced their sittings, have already three hundred members enrolled. The first number of their Journal is shortly expected to appear; and altogether there is an amount of activity and zeal in this young society, which is both gratifying and encouraging to us.

Our fellow-students across the Channel acknowledge and remind us of the fact, that our opportunities for the study of anthropology are far greater than their own. The large colonial possessions of this country bring us into close contact with nearly every existing race of man. This has been going on for generations, yet to our national shame be it said, our anthropological museums are far inferior to those of the French, or even of the Danes. The state of the crania in large museums, like that of the Edinburgh Antiquarian Museum, and the Hunterian Museum at Glasgow, is simply a disgrace to our science.

When recently in Orkney, I was informed of the destruction of crania which had been found associated with stone and bone implements.* Large numbers were found at one place. The stone and bone implements were taken, but the skulls were left to be destroyed. If such things are going on in this country, we cannot wonder at the small amount of attention and care given to the collection of crania in our colonies. It is to enable us to cope somewhat with the neglect of our science that we have organised a staff of local secretaries. Eventually, I have no doubt, this department will work well. The fact that we have yet seen but little result from it, must be attributed to a great extent to a want of a sufficient staff to work out properly a large undertaking of this nature.

Some look at our success as unprecedented up to this time; but without any desire to depreciate what we have hitherto effected, I must express my opinion that our work is still only beginning. What we have done, has, I believe, been effected by genuine work, and by a unity of action between the officers and the Fellows of the Society generally. We want now to bring our local secretaries more immediately into sympathy and action with the Society.

These things will, I have no doubt, all be effected in time. All our continental Associates look to us to utilise the enormous anthropological riches which belong to this country, and I trust we may be able to satisfy their high expectations. This must, however, be a work of time. We shall merely be able to make collections which future generations may utilise. Tribes of men are constantly becoming extinct, and we shall be guilty of neglect if we omit doing all in our power to procure sufficient typical specimens of crania while we have it in our power. The neglect I have referred to in this country is not simply a deficiency of crania, but we possess also a very limited collection of works of industry of the different races of man. If we judge of what was achieved in a few years by the late lamented Henry Christy, we shall have sufficient encouragement, to

* See Wilson, also, who gives an account of the destruction of twenty-seven skulls in Orkney. "*Prehistoric Annals of Scotland*", vol. i, p. 120.

be sure of being rewarded for our labour when we once set seriously to work.

Our Library, too, possesses only a small number of books ; others must be obtained with as little delay as possible. I trust that, before another anniversary, both our Museum and Library will be greatly developed. The Council have committed both the Museum and Library to Mr. Blake's entire charge, and have freed him of other duties in order that he shall be able to devote sufficient time to the Library and Museum.

I shall avoid, on this occasion, alluding to the works which have been published on the various branches of anthropology during the past year. It will now become the duty of your Librarian to keep a complete record of all books published on our science, and I have no doubt that this record will be published for the use of the Fellows. A large number of pamphlets and articles are continually appearing on the different subjects connected with anthropology ; and to keep a complete record of these, together with the titles of all papers contributed to the different anthropological societies, cannot fail to assist materially those who are engaged in the study of our science. Mr. Blake, I believe, will endeavour to make this record complete from the time of the formation of our Society. While we have confided the Museum and Library to Mr. Blake, we have had the good fortune to obtain the services of our late Honorary Secretary, Mr. J. Frederick Collingwood, as Assistant Secretary. I cannot but heartily congratulate the Society on having secured the services of a gentleman so eminently qualified for the office as we know Mr. Collingwood to be.

During the past year the Council have been consulted as to the expediency of forming local branches of the Anthropological Society in the chief towns of Great Britain. For the present we have advised the postponement of any such attempt. If we once begin a system of branch societies, we should endeavour to do so on an extended scale. We have had applications on this subject from India and Australia, and the time will come when we must be prepared to act in this matter. We are simply waiting for sufficient strength to carry out such a large undertaking. If we wish to keep the position we have assumed we must continue to march onward. Since our foundation, societies for the study of anthropology have been developed all over the world in a manner unexpected to many.

Having touched on a few points in connection with the development of our Society during the past year, let me now make some observations on the position of anthropology both in this country and throughout Europe. We are rejoiced to see that our science is becoming developed in this country, not only by members of our own Society, but also by many who have not yet united with us. The study of mankind has acquired a life and vitality which the leaders of some of the older scientific societies seem to think entirely disproportionate to its merits. Men of the last generation fail to see that anthropology is the science of sciences. But there is no mistaking the tendency of the age. Scientific men, like Professors Huxley and Rolleston, who, a few years ago were devoting their energies and talents to palæon-

tology and zoology, are now aiding us in our work. Professor Huxley has been both lecturing and writing on our science.

An organisation has been started during the past year, entitled the "Anthropological Lecturing Club," whose chief object, it appears, is to attempt to popularise our science. The Anthropological Lecturing Club, like all other young institutions, will have to fight its own way in the world, and is, I believe, competent to do this without any help from myself. To those who have watched the gradual change which time has wrought in public opinion with regard to our Society, the manner in which the club was ushered into the world is full of encouragement for its future success. The attacks made on this club reminded us of the shouts of execration with which we were greeted from a portion of the intelligent leaders of public opinion in our younger days. But if this denunciation of lectures on anthropology is based on truth or justice, is it a wider application than those who attack it seem to think! I do not now feel called upon to justify an attempt to popularise either anthropology or any other natural science. I am fully conscious that, on such a point, there is a considerable difference of opinion existing amongst men of science. I am, however, free to avow myself entirely in favour of the diffusion of all useful knowledge, and even of the elements of our science amongst the thinking public. Men of this generation can hardly remain silent and inactive when they see the evil effects of the ignorance of anthropology both in our statesmen and our politicians. The great question of "RACE" underlies the whole of their efforts, but they fail, or refuse to see it. It is melancholy to reflect that the destinies of nations are entrusted to men who look with supreme contempt on all such "vulgar errors" as race-distinctions. Perhaps the man who, more than any other statesman of our time, has shown himself incapable of seeing the facts in their true light, is the present prime minister of England. Educated in the pseudo-philanthropic school of Wilberforce and other well-intentioned men, he is ignorant of the merest elements of the science of comparative anthropology; or even of the well-ascertained and undisputed race-distinctions on which that science is based.

Upwards of fifteen years ago, one of the most eminent anthropologists of the country, declared that there would be a Negro revolt in Jamaica. I quote Dr. Knox's own words: * "From Santo Domingo, he (the Negro) drove out the Celt; from Jamaica he will expel the Saxon; and the expulsion of the Lusitanian from Brazil is only an affair of time."

These words appear to the mind of the vulgar prophetic; but they were based on sound theories, ignored by nearly all our then statesmen. Some of our countrymen, however, do not spend their lives amongst diverse races of man without learning something practical as to their psychological and moral characteristics. In the recent outbreak in Jamaica, the Negro found himself overmatched; and we anthropologists have looked on, with intense admiration, at the conduct of Governor Eyre as that of a man of whom England ought to be

* "Races of Men", 1850, p. 456.

(and some day will be) justly proud. The merest novice in the study of race-characteristics ought to know that we English can only successfully rule either Jamaica, New Zealand, the Cape, China, or India, by such men as Governor Eyre.

Such revolutions will occur wherever the Negro is placed in unnatural relations with Europeans. Statesmen have yet to be taught the true practical value of race-distinctions, and the absolute impossibility of applying the civilisation and laws of one race to another race of man essentially distinct. Statesmen may ignore the existence of race-antagonism ; but it exists nevertheless. They may continue to plead that race-subordination forms no part of nature's laws ; but this will not alter the facts. All who have candidly studied the question know that, if there be one truth more clearly defined than another in anthropological science, it is the existence of well-marked psychological and moral distinctions in the different races of man.

The sublime contempt which a portion of our politicians have for the opinions of those who have studied the Negro all their lives, would be amusing, were it not melancholy and pregnant with consequences of the most momentous nature. I allude to these facts from this chair because the next generation will then be better able to understand the gigantic work which we have before us. We can easily understand why those powerful organisations called missionary societies get up public meetings, condemning such men as Mr. Eyre, in unmeasured terms of abuse, but we cannot understand statesmen pandering to the prejudices and passions of the mob. If missionary societies have such a power amongst our ignorant masses, how can we wonder at their influence on men like the Negro, who have little to guide them, save passion and feeling ?

I have alluded to Earl Russell once, and I regret to have to do so a second time. The present case is one on which I am sure I shall gain the undivided sympathy of the Fellows of this Society. I wish to take this opportunity of pleading the cause of a poor neglected Fellow of this Society, who has the misfortune to be in the service of the present government of Great Britain, and whose name is Captain Cameron. The Christian monarch who now holds our fellow-student in chains, has rendered all who have the name of Englishmen utterly contemptible to his countrymen. Delay to the African mind is victory. We are now at the mercy of the King of Abyssinia, whether we shall ever see our friend again. A little prompt action on the part of our then foreign secretary of state, might have saved him from all his sufferings, and the name of Englishmen from disgrace. It may be too late now to save Captain Cameron, but I think I do not go beyond the bounds of the President of this Society when I publicly proclaim and denounce the apathy which has existed in the government of this country with regard to him.

Should Captain Cameron again fortunately return to us, he will be able, perhaps, to add a few more facts to what is already known with regard to the African race ; but his experience, we suppose, will receive just as much attention as though he had never left his native country. A Fellow of our Society—Dr. Jules Blanc—has gone to

attempt his rescue with Mr. Rassam, and I sincerely trust their efforts may be crowned with success.

Is it our duty to "rest" or be "thankful," whilst such things are going on? Is it not rather incumbent on us to raise a protest against the manner in which well ascertained facts with regard to race distinctions are argued by those whose duty it is to become acquainted with them? If this Society fails to publish to the world all the facts at present known with regard to this question, she will not be discharging her duty or fulfilling her place in the development of true scientific principles for human guidance. Let us not "rest," but rather arouse those whose duty it is to carry out our deductions, to a sense of their responsibility, if they neglect truths so clearly demonstrated as race-antagonism and race-subordination can be. In these two phrases are summed up great and permanent truths. Neither race-antagonism nor race-subordination was invented by us; they were simply phrases to express truths, which were as true thousands of years ago as at the present day. The existence of both is demonstrated by facts. It is an error to suppose they are mere hypotheses; they are, on the contrary, theories founded upon all authentic history, and upon well ascertained facts.

The time will come—whether we shall live to see it I know not—when a knowledge of the science of anthropology will be required of all seeking appointments in our colonial or foreign possessions, and when our statesmen will be required to act on the deductions of our science. The time, too, will surely come, when it will be made a branch of national education; when the professor of history in our universities shall become the professor of historical anthropology; and when the professor of political economy shall become the professor of comparative anthropology.

Opinions may differ as to the time required to effect such changes; but our science cannot fail ere long to be recognised in some form, even by those who are most opposed to what they suppose to be its teaching. These are things, however, of the future, and I only mention them now to urge all to renewed exertions on behalf of our sublime science. If we but once realise not only the grandeur, but also the practical advantage of anthropology, we shall no longer look with wonder at its development, but be ready to put our shoulder to the wheel. There are yet hundreds, if not thousands of men in this country who could render our science good service if they only realised its scope and practical bearing.

Our Society at present is only the nucleus round which we may all work according to our lights. It is true that we have refused many who have sought admission to us; but we have only done this when we considered that such applicants were not likely to render service to the cause of science. The different shades of scientific opinion which are now represented in our Society, form the best guarantee for the free and full discussion of the topics brought before us. It is gratifying for us to know that the resignations this year have been relatively fewer than on any previous year. A young society is always liable to lose a large number of its early adherents. There are a large number

of restless minded men who seek admission into any young society, hoping to find a congenial sphere for the display of their surplus energy, and wherein they can ventilate their individual crotchets. We have had some such amongst us ; but they were not a class likely to aid our Society or our science. Scientific societies are not intended to be theatres for the display of the eccentricities of their members, or for the ventilation of individual crotchets or crudities, but for the real advancement of science.

A Presbyterian divine has recently well observed :* “This is pre-eminently an age of science, and the culture of this age is emphatically scientific. Men may, therefore, be great classical scholars, and possessed of the highest culture of a certain sort, but unless they possess the training, or are imbued with the spirit of science, it is the culture of another age, not of this. Now all who possess such a training and spirit, believe in the undeviating constancy and order of nature’s methods or laws. Science could not proceed a step without such a belief.” Our Society seeks only such fellow-labourers as are really imbued with this spirit ; for, unless they are so, they cannot aid the cause of true science. We desire men who can be both logical and consistent ; for it is by such alone that science can be advanced.

We want all who sympathise with our labours ; and we welcome to our ranks all real seekers for truth, and all advocates of free inquiry. The real enemies of truth are those who would stifle inquiry, and desire to temporise with popular ignorance, arrogance, and superstition. Mankind have nothing to fear from the study of themselves. On the contrary, they will gain much by a better knowledge of their natural relations to one another, and to the rest of the organic world. While, however, we invite others to join us, we must remember that the work of this Society and the development of anthropological science in this country now devolves on ourselves. Let us all be stimulated to renewed exertion to forward the cause of truth during the coming year. Let each man use the whole of his individual influence and talent on behalf of the common cause, in order that on our next anniversary we may be able to rejoice, not only in continued but in increased prosperity.

* “Divine Providence in its Relation to Prayer and Plagues.” By Rev. James Cranbrook. Edinburgh: 1865.

Anthropological Society of London,

4, ST. MARTIN'S PLACE, TRAFALGAR SQUARE.



THIS SOCIETY is formed with the object of promoting the study of Anthropology in a strictly scientific manner. It proposes to study Man in all his leading aspects, physical, mental, and historical; to investigate the laws of his origin and progress; to ascertain his place in nature and his relations to the inferior forms of life; and to attain these objects by patient investigation, careful induction, and the encouragement of all researches tending to establish a *de facto* science of man. No Society existing in this country has proposed to itself these aims, and the establishment of this Society, therefore, is an effort to meet an obvious want of the times.

This it is proposed to do :

First. By holding Meetings for the reading of papers and the discussion of various anthropological questions.

Second. By the publication of reports of papers and abstracts of discussions in the form of a Quarterly Journal; and also by the publication of the principal memoirs read before the Society, in the form of Transactions.

Third. By the appointment of Officers, or Local Secretaries, in different parts of the world, to collect systematic information. It will be the object of the Society to indicate the class of facts required, and thus tend to give a systematic development to Anthropology.

Fourth. By the establishment of a carefully collected and reliable Museum, and a good reference Library.

Fifth. By the publication of a series of works on Anthropology which will tend to promote the objects of the Society. These works will generally be translations; but original works will also be admissible.

Translations of the following works are now ready.

Dr. THEODOR WAITZ. Anthropology of Primitive Peoples. First Volume. Edited from the German by J. Frederick Collingwood, Esq., F.R.S.L., F.G.S., F.A.S.L., with Corrections and Additions by the Author. Price 16s.

BROCA, Dr. Paul. On the Phenomena of Hybridity in the Genus Homo. Edited from the French by C. Carter Blake, Esq., F.G.S., F.A.S.L. Price 5s.

POUCHET, Georges. On the Plurality of the Human Race. Edited from the French (Second Edition), by H. J. C. Beavan, Esq., F.R.G.S., Hon. Sec.A.S.L. 7s. 6d.

CARL VOGT. Lectures on Man: his Place in Creation and in the History of the Earth. Edited by Dr. James Hunt, F.S.A., F.R.S.L., Pres. A.S.L. Price 16s.

BLUMENBACH, J. F., The Life and Anthropological Treatises of; with the Inaugural Dissertation of Dr. JOHN HUNTER. By T. Bendyshe, Esq., M.A., V.P.A.S.L., Fellow of King's College, Cambridge. Price 16s.

GASTALDI, Cavaliere Bartolomeo. Lake Habitations and Prehistoric Remains in Northern and Central Italy. Translated from the Italian by Charles Harcourt Chambers, M.A., F.A.S.L. Price 7s. 6d.

Memoirs of the Anthropological Society of London. Vol. I. Price £1:1.

The publication of the following works is contemplated:—

RETZIUS, PROFESSOR. The Anthropological Works of. Edited by A. Higgins, Esq., Hon. For. Sec. A.S.L.

GRATIOLET. Mémoire sur les Plis Cérébraux de l'Homme et des Primates. 4to, Paris, 1855. Edited by Dr. Daniel H. Take.

Dr. THEODOR WAITZ, Professor of Philosophy in the University of Marburg. Anthropologie der Naturvölker. 1861. Second Volume. Edited by J. Frederick Collingwood, Esq., F.G.S., F.R.S.L., F.A.S.L.

ADVERTISEMENTS.

- A. DE QUATREFAGES. *Unité de l'Espèce Humaine*. Edited by G. F. Rolph Esq., F.A.S.L. 8vo. Paris, 1861.
 VON BAER, KARL ERNST, *The Anthropological Works of*.
 GOSSE. *Mémoire sur les Déformations Artificielles du Crâne*. 8vo. Paris, 1855.
 BORY DE ST. VINCENT. *Essai zoologique sur le genre humain*. 2 vols. Paris, 3rd ed., 1836. Edited by S. E. Bouverie-Pusey, Esq., F.A.S.L., F.E.S.
 CRULL. *Dissertatio anthropologico-medica de Cranio, ejusque ad faciem ratione*. 8vo. Gröningen, 1810.
 LUCAS, DR. PROSPER. *Traité sur l'hérédité*. 2 vols.
An Encyclopedia of Anthropological Science. Edited by T. Bendyshe, Esq., M.A., V.P. A.S.L., and other Contributors.
 GOBINEAU. *De l'Inégalité des Races Humaines*.

Sixth. By the appointment, from time to time, of various Committees authorised to report to the Society on particular topics which may be referred to them; the results of such investigations being in all cases communicated to the Society.

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ADDRESS

DELIVERED AT

THE FOURTH ANNUAL MEETING OF THE ANTHROPOLOGICAL SOCIETY OF LONDON.

By JAMES HUNT, Esq., Ph.D., ETC., PRESIDENT.

GENTLEMEN,—I appear before you this day to perform my last duty as your president.

As my efforts to promote the interests of this Society during the past four years have so often met with your approval, and as I have so often received marks of your kindness and confidence, I am tempted to ask you to bear with me for a short period while I touch on a few subjects which appear to me to deserve especial attention as bearing on the future history and working of our Society.

I had intended to give you on this occasion a succinct history of the origin and development of this Society. I feel, however, that the future is of so much more consequence than the past, that I have relinquished the design of speaking of the past, in order to be able to offer a few remarks on the present and the future of the Society. The time, too, has probably not arrived when great advantage would be gained, either to the Society or to Science, by detailing our past history. What we have done is mostly before the world, and, for the present, I must leave each one to form his own opinion of the same.

I shall endeavour to restrain a somewhat natural glow of satisfaction at what this Society has effected for anthropological science in this country. All I shall do will be to ask each Fellow to examine into and compare the state of anthropological science in England in the year 1862, and in the year 1866. The change is greater than many can well realise, and how far our Society has been instrumental in effecting this change, I must leave for your decision on some future occasion. The late illustrious President of our sister Society in Paris, Dr. Pruner-Bey, has, like many continental men of science, expressed his surprise at the progress of our Society. He writes thus:—"I must confess that I never expected such rapid and solid progress from that side of the channel, considering that even a few years ago it would have been impossible even to discuss matters there publicly which now form a starting point in your researches."

The primary principle, and most important object in forming this Society, was to endeavour to promote the study of anthropology in

this country. In this we have to some extent succeeded, and I shall dwell on how we can best continue this good work. We have also to consider how we can most effectually make this Society worthy of the great science which she represents.

Gentlemen,—our past must be to some extent our guarantee for our future. What we have done badly in the past, we must in future endeavour to do well. Far be it from me to hint that our past could not be done over again with more success and with less opposition; but I do but scant justice to my colleagues when I say that if our past had to be enacted over again, I believe that more honesty of purpose could not be brought to bear on the establishment of a society by any set of men. If we have erred, it has been from want of experience rather than from any other cause. To those who think they could do better than we have done, I would only say that we did our best under the circumstances; and only those who know how adverse the circumstances have often been can fully estimate the difficulties we have overcome. I for one believe that the Anthropological Society of London has loyally and truly performed her duties to the science which she represents, and I now beg to offer a few suggestions which I think will conduce to make her continue in the same noble path she has begun.

First, then, how can we best assist to promote the study of anthropology in this country? At present we have seven hundred and six Fellows, twenty-nine honorary Fellows, forty-two corresponding members, and one hundred and four local secretaries. This makes altogether a good foundation for future work; but we have entered on such a vast field of research that this staff requires to be largely increased before we can fully carry out the enormous work which now lies before us. Some four years ago, those who had the temerity to suggest that it was possible to get even five hundred Fellows, were accused of holding entirely Utopian ideas. Now, however, the case is entirely changed. The experience of the past four years has demonstrated that our Society has only arrived at a very early stage of its development. As we proceed with our labours, our work appears to increase. For the last half century the utter neglect in this country of all genuine anthropological research has culminated in bringing disgrace on this portion of British science. While, in other branches of science, England takes a proud position amongst the nations of Europe, in the science of man, she is far behind nearly every other civilised country. The recall from public circulation of the lectures of our esteemed Honorary Fellow, William Lawrence, in the year 1820, was the signal for the downfall of all real anthropological science in this country. The sporadic efforts of Prichard and Knox were incapable of arresting the downward steps which anthropological research had first taken in England about half a century ago. Little could Dr. Prichard have imagined that the depth to which the science of man had sunk, in 1847, would have been still greater ten years later. In 1847 Dr. Prichard occupied the greater portion of his time in endeavouring to correct the misunderstanding which existed respecting his favourite pursuit in the British Association. We have been rejoicing during

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the past year in the success our science has obtained in that great body. But a somewhat melancholy feeling is produced by this success, and while we have cause for congratulation in having gained for our science a position which she has for a long period been consistently and perseveringly denied, our position now in the Association is only that against which Dr. Prichard protested twenty years ago. Dr. Prichard was not content that his favourite science should occupy only a subordinate position in the zoological section. Shall we follow his example, and also protest against this error? or shall we take warning from the failure of Dr. Prichard's efforts to remove this anomaly, and be content, at least for a time, with the subordinate position in which we are placed as a mere department of some other science? The authorities of the Association have, however, done what will, ere long, settle this question. They have admitted anthropology as a department, and if they will now only give us fair play, we shall not be many years in convincing them that this subordinate position of anthropology cannot be long maintained. Let us not attempt again to decide this question by argument, but let us rather show that facts speak with more influence than words. Let us convince them that anthropology is not only one of the grandest branches of natural science, but that it is also one in which the public generally will, before long, take the most interest. During the past year we have, as it were, got in the thin edge of the wedge, and it depends on our own discretion and zeal whether we shall soon obtain the object for which Dr. Prichard contended just twenty years ago. We have now succeeded in again placing the science of man in, to some extent, its right position in the Association; it now only remains for us to show, by our genuine love and work at our science, that the time has come when anthropology should be placed in her natural position, as one great department of natural science, by the side of, and at least equal in rank to, her sister sciences, zoology and botany. The attempt to make anthropology a part of biology is certainly most ingenious, and for a few years it may suit our purpose, as the exponents of the claims of anthropological research in this country, to accept it. But let it be well understood, there are many Fellows of our Society who only look on this arrangement as temporary, and as the most satisfactory expedient under existing circumstances. Let the authorities well understand that we do not look upon the present position of anthropological science in the Association as either satisfactory or final. I believe I speak the sentiments of nearly all my colleagues when I say that we accept the position we have obtained in all good faith and sincerity, and that we do not intend to try to alter that position until we have fully established ourselves in the place which has been allotted to us.

This subject assumes an importance, because we cannot greatly increase the study of anthropology in this country until we have removed the misconception existing in the public mind respecting its scope and object. Now, what are the objects aimed at by having a society for the special study of anthropology?

I have answered that question so often, that on this occasion

I must allow others to speak on it. What Dr. Prichard said twenty years ago respecting the benefits to be derived from allied branches of study can be said now with equal, if not still greater, truth and force. At that time he remarked that his favourite pursuit did not, "however, owe its late rapid extension to those only who have cultivated it for its own sake, but is, perhaps, still more indebted to the attention which has been given by the learned men and learned societies to correlative inquiries bearing more or less directly on the human race."* In other words, twenty years ago it had become advisable, in his opinion, that all the branches of study which throw light on "the past history of the human race" should be carefully studied together. Is that not the opinion of every scientific man who has investigated this subject since that time? But not to weary you with examples, let me call your attention to the formally expressed opinion of a man of science, who is, unfortunately, not yet a member of our Society. The sentiments which he has here so fully and clearly expressed, appear to me to apply not specially to the immediate paper which called forth the remarks, but is alike applicable to every paper at all bearing on the science of man which shall in future be read before Section E of the British Association. Professor Huxley, speaking in Section E, at Nottingham, remarked,—“It has, in the wisdom of the council of the Association, been thought proper that a department shall be instituted in Section D, of which I have the honour to be the head. It is called the Department of Anthropology, and if I have any comprehension of scientific method or arrangement, the paper we have just heard read is a purely anthropological paper, and can only be competently discussed by those persons who are familiar with all the sciences necessary for the student of anthropology.” No one here, I am sure, will doubt the truth of these remarks. They are alike honourable to Professor Huxley's candour and good sense. We go a little further, and say that this is true, not only of the particular paper which called forth these remarks, but that these words might with great advantage be read aloud, after every paper bearing on the science of man which shall in future be read either in Section E of the British Association, or any other place where the whole bearing of such communication cannot be fully and freely discussed. Thus the existence of our Society, and a department for our science in the annual scientific congress of this country, is not only a scientific, but also a logical necessity. Our fiercest opponents must admit that our principles on this fundamental point are unassailable. Our existence and our success alike proclaim the truth of this law. During the past year it has fallen to my lot to make an attempt to convince some of our brother students of the truth of these propositions. In this I regret to say I have failed. Passion and prejudice are yet too strong, it may be, on both sides to allow of a unanimous agreement on this point. But the time is, most assuredly, fast approaching when the truth can be no longer ignored. The sooner that time arrives the better for the credit of British science, and espe-

* Address to E. S., 1847,

cially for British anthropological science. The existence of our Society is not an isolated phenomenon ; but we have sister societies springing up in all parts of the civilised world. On us devolves the task of representing anthropological science in this country. We have, on our own part, offered to make the greatest possible sacrifices, in order to make this Society more worthy of the science we desire her to represent. The officers and Council of this Society have offered to give up their places of honour and trust to any one who would come and aid them in their good and great work. These proposals on our part have met with no generous response. There are, however, some notable exceptions to this. It has always been my wish and desire to render homage where homage is due, and it gives me more than ordinary satisfaction to assure you that one of my own most bitter scientific opponents, Professor Huxley, was one of the first to come forward and consent voluntarily to sacrifice his own peace, in order to bring about so desirable an amalgamation. Nor must I omit to mention that great praise is due to Sir John Lubbock, for the generous way in which he assisted to bring this about. There are certain dark figures moving about on this planet which produce entirely opposite effects on Professor Huxley and myself. These bodies act as disturbing forces on the harmony which ought to exist between us. Professor Huxley cannot yet bring himself to believe that I can hold my views on the negro without being influenced by the slave-holding interest ; and I cannot yet convince myself that he can be a good, sound anthropologist, when he allows his name to be associated with those who wish to persecute a man for successfully putting down a negro revolt.

As, therefore, I may not again for a long time have occasion to agree with Professor Huxley, let me here be allowed the pleasure of acknowledging the important services which that gentleman has rendered to the cause of anthropological science in England by his recent bold and consistent conduct respecting anthropology at the British Association. The ever memorable division of the general committee of the Association at Birmingham paved the way for our success ; but it was to Professor Huxley that we were mainly indebted for an immediate victory last year. Such conduct will be remembered by our descendants when the bitter disputes about the negro have long been forgotten. My own sentiments, however, with regard to Professor Huxley, may be best gathered from the fact that, notwithstanding my differences of opinion with him, when I was asked whom I should like to be my successor in this chair, I mentioned the name of Professor Huxley. I was further authorised by the council to request him to take this office ; and, had we been successful in convincing Mr. Crawford that the words anthropology and ethnology had different meanings, I should this day have had the pleasure of committing to Professor Huxley the position which, by your kind indulgence, I have held during the last four years. In concluding this portion of my address, I feel it only right to say that the terms of union which we submitted for their consideration were fully agreed to by both Professor Huxley and Sir John Lubbock, and I trust that some day they may form the basis of a more successful negotiation.

In the meantime, however, our duty is plain. If we cannot, by a *coup d'état*, obtain additional strength, we must try a more certain, and, perhaps, more successful plan.

The problem before us now is how we can best promote the study of anthropology, and how our own Society may be rendered worthy of this country. We must not only promote the study of anthropology, but we must do so in such a manner as to redound to the credit of our common country. If others will not make any sacrifice to feelings of national pride, we are at least called upon to do so. If the task before us be simply that of promoting the study of anthropology, we should be at liberty to use means which at present are not admissible. We must remember that our doings are becoming to a great extent the pattern for other societies. As the second Anthropological Society established, we are looked to as an example, and we should be careful not to do that which might bring us temporary eclat, but could not be of lasting benefit to our science. This must be our maxim in the future, whatever we may have done in the past. I shall, therefore, now briefly consider these two questions at the same time, in touching upon the various objects which are contemplated in our programme. I shall take these objects in the order in which they appear in our prospectus, and briefly touch on each.

Meetings.—It no doubt often occurs to those who attend our meetings, or read reports of the same, that they do little towards the establishment of a science of mankind. This feeling is, no doubt, greatly based on truth. The necessarily brief form of a paper, and the limited time for discussion, are alike against much being done in one evening towards the solution of any question that may be submitted to us. Our papers and the discussions thereon rather indicate what is going on than do much to assist the cause of science. All scientific men agree that it is of the greatest advantage for scientific students of any branch of science to meet together and compare notes on the various subjects which they may be investigating. It is, alone, by free and fair discussion that the truth can be obtained. Complaints have, it is true, been made that sometimes our discussions are thought to be a little too free; but no one can justly charge the Society as a body. It has been my good fortune to have listened to the discussions which have taken place in this Society during the last four years, and I am glad to know that, however free the discussions have been, they have never degenerated into either frivolity or licentiousness; nor have I often felt it necessary to request speakers to confine their remarks to the subject immediately under discussion. Experience has taught me that one branch of our science is so immediately connected with another, that it becomes frequently very difficult to decide whether the apparent foreign matter submitted to us may not have a most important bearing on the subject under discussion. The system we have adopted, of referring papers before they are read, is valuable; but it requires to be used with very great caution. The council submit each communication to some Fellow of the Society, and ask if it is suitable to be read before the Society? If the answer is in the affirmative, it is read; if in the negative, it is again referred to some one unac-

quainted with the decision of the previous referee. If these referees differ, the paper is then submitted to each member of the council, or to a special committee. I have said that the power thus assumed by the council to refuse to read any communication submitted to them must be used with very great caution. A tendency is sometimes felt to refuse a paper because it is thought to be too dreamy or unscientific; but it must be borne in mind that the object of the Society is not to formulate or promulgate any one set of opinions, but rather to develop the expression of opposite opinions, both in written communications and in the discussions. It must also be borne in mind that we do not feel bound to print the whole of each of the papers read before us, or the discussions on the same, at full length. Sometimes it is considered that the publication of an abstract answers sufficiently well. This point, too, requires great care, for an abstract does not often give a correct idea of the contents of a paper. I am myself inclined to think, that, with certain limitations, more will be done to advance our science by printing all the communications read before us at length, than by sending forth abstracts of them: always premising that such communications are written in a *bona fide* scientific spirit. So, too, with the reports of discussion. Each speaker is wholly and solely responsible for his own remarks. It is neither the object nor the business of the council to assume the office of a scientific censorship. It is, however, necessary that the council should have this power: but it is equally necessary that they should exercise it with great caution and discretion.

Journal and Memoirs.—The publication of reports of papers and abstracts of discussions, in the form of a Quarterly Journal, forms one of the most important items contemplated in our formation. The advantage of a regularly published periodical over the issue of the same at irregular intervals, cannot, I think, be too highly estimated. Our Journal has always been associated with an independent Review; but the latter publication is in no way under the influence or control of the Society. It has hitherto been found mutually advantageous that this connection should exist, and, as long as such is the case, I presume the present arrangements will continue. The connection of the official journal of a scientific society with an independent publication is an experiment; but it is thought, by many competent judges, to be a highly successful one.

Up to this time our published Memoirs have been of very considerable value, and offer a favourable contrast to any similar publication ever issued from the English press in this form; and, as time goes on, I trust that their scientific interest and practical value will still more increase.

Local Secretaries.—During the past four years we have been enabled to make a large number of appointments of local secretaries in different parts of the world. This is all we have hitherto been able to do. It now remains for us to utilise them. This may be done to some extent by some general instructions; but still more by a personal correspondence with and encouragement of these officers. While, however, we may now be able to begin to make use of our present local secretaries, we

have still largely to increase their numbers before we are able successfully to compete with the gigantic work which we have before us. It would be very advisable that a more intimate connection between these officers should be kept up, either by personal interviews, or, where that is impossible, by frequent correspondence.

Museum and Library.—In four years we have collected together one hundred and five skulls, beside a large number of flint, stone, and other weapons and implements of ancient and modern races of man. This forms a good nucleus for future collections. We have now to do the work which has hitherto fallen on one man in this country, and who, in his efforts to collect an anthropological museum, has been to a great extent successful. I allude to the anthropological collection of our colleague, Dr. Barnard Davis. If one man can accomplish so much, how much more can be done by a Society like our own?

Our Library is not only incomplete, but as yet only a nucleus of books on our science; nevertheless, it is perhaps the most valuable which has existed on this subject in this country, although only amounting to some nine hundred volumes.

Translations.—The work before us under the head of translations is very vast indeed. We have to publish all classical works on anthropology, and at the same time we should endeavour to publish translations of modern works which represent the work that is being done by other students of science on the continent. The anthropological literature of the last century is especially deserving of reproduction. We have already sent forth to the world the works of Blumenbach; and we ought now to do the same with the writings of Camper, Herder, Soemmering, Kant, Virey, Desmoulins, and Bory de St. Vincent. We have prepared for the printer the works of Retzius, Gratiolet, and the second volume of Waitz. It is highly desirable that we should publish as soon as possible the works of Nilsson and Von Baër, so as to have the advantage of their assistance in the translation of such works.

Besides those enumerated above it would be well for us to publish translations of some of the important works issued by the continental press on our science. Our object is to increase the study of anthropology in this country, and this we cannot do by issuing only standard and classical works. We must publish works which shall have the effect of inducing persons in this country to study our science. We have to show the people of England that our science does not simply treat of anatomy and physiology, but that it includes all the sciences which throw light on the past, present, or future history of mankind.

Besides translations of foreign works it also comes within the range of our Society to publish original works. At the present time I know of more than one original work, by Fellows of this Society, the publication of which would bring credit on ourselves and be doing good to our science. This one object is sufficient to tax the whole of the energies and resources of any scientific society, and gives at once to us a speciality which does not belong to any other scientific body. But let it always be remembered that this publication of both transla-

tions and original works is one of the fundamental objects of this Society. If we cannot do it in as satisfactory a manner as we could wish, we must still attempt to do it as well as we can. There are yet hundreds of men in England who ought, and I believe do sympathise with this special object of our Society, and would have gladly joined us had we no other in view. I trust that the knowledge of the fact that our present resources will not enable us to carry out fully, and satisfactorily, this part of our programme, will induce them to aid us. What the Ray Society has done, and is doing for zoology, we are aiming to do for anthropology. As therefore it is alone by large numbers, or by large resources, we can carry out this one object, it is incumbent on all who are conscious of the surpassing benefits to be derived from the publication of such works, to come forward and assist us in this labour.

The Council have had continually before them the question as to how they could obtain the large resources necessary to carry out in a satisfactory manner all the objects conceived in the formation of the Society, and especially the one by which translations and original works on anthropology may be published; and although proposals have been made for increasing the subscription, or introducing an admission fee, they have, in my opinion, wisely refrained from advising either the one or the other. They have decided to recommend neither the one nor the other until there are two thousand ordinary Fellows on our list. This at first sight appears a startling announcement; but the more the amount of work even at this time, before the Society is investigated, the more it will be found that we must either strive in this matter to become worthy of the high position which we are called on by the unanimous voice of scientific Europe to take, or that we must acknowledge that our organisation is unable to cope with the duty before us. If the latter alternative be true, then, without attempting to impede scientific progress and advancement, we must give place to an organisation more suited to the requirements of the time. I know, however, too well the present elements which compose this Society to even suppose such a contingency is soon about to happen. If our successors at some future day should think differently, I trust it will not be from either the precepts or examples which we shall hand down to them. The Society has already done so much that I feel sure she will not now hesitate to take the position which is expected of her; nor, I feel sure, will the Fellows of this Society generally, allow the printing-press to be stopped for lack of energy in inducing their friends to enlist in our cause.

Committees.—If more funds or more members are required for the printing of our publications, the same want is felt to nearly as great an extent for the furtherance of other objects of anthropological science generally. One of our plans is the appointment of official committees. During the past year we have felt so much the necessity for funds for special purposes, that an attempt was made to raise by private subscriptions a special fund to be applied to original researches in archaic anthropology. This has already yielded satisfactory results, and will

continue to do so if we are able to continue the same. But archaic anthropology is after all but a very small part of the science of anthropology. It is no doubt quite true that the destruction which has been going on for centuries of ancient crania, both in this country and in our colonies, is not very creditable to those who have gone before us. With the exception of perhaps Norway, Englishmen may enjoy the somewhat melancholy satisfaction of knowing, that in this country there exists the most imperfect collection of ancient crania of any people in Europe. So too this country excels all others in the ruthless manner in which ancient tumuli and other objects throwing light on the past history of man have been destroyed. If we appoint some one to make an investigation of the ancient remains of this country, it is with no desire or intention of interfering with the work of the antiquary. We take this step merely in self-defence, and as a protest against the little care which they have shown in the preservation of objects of anthropological interest. Efforts have been made during the past year to awaken the archaeologists of both England and Scotland to a sense of the importance of a collection of crania, and I am glad to be able to announce that a sort of treaty is in progress between ourselves and the archaeologists of both countries by which we may mutually assist each other's researches. This is so far satisfactory as regards this country; but England, or even Europe is not the whole world. Leaving this aside, we have still to insist on the importance of making collections of crania in our colonies, and indeed in every part of the world where opportunities may offer.

We want funds to repay our Local Secretaries or others any expense they incur in obtaining and transmitting to us either skulls or objects of human industry which throw light on man's past or present state and history. We want funds for increasing original work in other branches of our science. Where, for instance, have we got an authenticated series of drawings of the existing races of man? where are portraits of those peoples who have but lately become extinct? Not only have we lost their skulls, but what I hold to be of equal if not of greater importance, we have also lost their living forms. In many cases our neglect is almost irremediable. Races or tribes of men have within the last half century become utterly extinct, and the apathy of British Societies, whose duty it was to preserve these, has caused all this disgrace on British anthropological science. A like neglect on our part may bring ours to the state in which they now find themselves; while had such societies properly performed their duty, this country would have been second to none in collections of skulls of extinct races. They have neglected to insist on the preservation of portraits, of vocabularies, of traditions, or even of crania. Instead of receiving the homage of the present students of the science of man for what they have done, they only have the finger of scorn pointed at them for not being able to collect, during twenty years' existence, more than about thirty crania!

The past history of our Society has shown that we have not been so apathetic in this matter, for in four years we have collected

together more than one hundred well preserved crania. We have also collected a considerable number of authentic photographs and drawings of the different races of men. It has been said that the distinguishing characteristics of scientific societies are that of ingratitude towards, and an entire want of conscience in their dealings with, those who put themselves, not only to considerable labour and inconvenience on their account, and a tardiness in returning thanks for large expenses which are frequently incurred on their behalf. We must endeavour to avoid being justly charged with such conduct. I hold that it is only right and just, that we as a society should repay all the *bond fide* expenses to which our Local Secretaries and others are put in procuring objects for our museum or our library. We must remember that unless we are able to do this, we shall be entirely beaten out of the field by private collectors.

I may but indicate the extent of the demands on our funds when I briefly inform you of a plan brought before the Council only this year for making a collection of authentic portraits of some of the most available African tribes. Mr. Baines, the accomplished traveller and artist, submitted for our consideration a plan by which he would undertake such a duty, but we found that this alone, in the expenses to be incurred by that gentleman, would absorb more than a year's entire income; we were therefore compelled to relinquish the idea of obtaining the portraits of African races in this manner. Shall we allow them to pass away without making an effort to preserve for our own and our descendants' use some record of their form and features? Shall the form of a river or the height of a mountain be investigated at the expense of thousands of pounds, while the form and height of such fleeting objects as men and women be lost for ever, through our apathy? The anthropologist and the geographer should for the future work hand in hand; but if this is not to be, and if only one set of investigations can go on at the same time, then, I say, let investigation and description of man come first, for future generations may study physical geography, as well as we can do now.

The approaching anthropological congress at Calcutta offers to us another illustration of what we are called on to do. A communication has been made to us requesting the attendance of a committee to represent our Society on that interesting and important occasion. It would be very advisable that we should be able to send at least one anthropologist, accompanied by an artist or a photographer: but where are the funds to come from? If we cannot do this, we must leave it to chance whether we shall be able to preserve any useful records of this important event.

Local Societies.—The establishment of local or branch societies is an experiment which has been tried during the past year. Such societies will become a source of strength or weakness to us, according to the manner in which they are governed. These societies will be chiefly useful in giving Fellows of the Society and others an opportunity of meeting together to discuss certain anthropological topics of the day. If they content themselves with this, they will no doubt do good both to our Society and to science; but there is a fear

that such branch societies may not be content with this much, but may become ambitious to rival the parent Society. Any attempt, however, to interfere with the legitimate action of the parent and central Society cannot but do injury. A small reference library and typical museum is all that should be aimed at, and any attempts to make a large collection of either books or specimens for a local museum should as yet be strictly avoided. Both the books and the specimens of the parent Society are at the disposal of the branch societies whenever they may be required. It is not proposed to limit these branch societies to this country. Ere long I hope to see local branches of our Society in every great city of the British dominions.

Lectures.—In the original rules of the Society the Council had no power to sanction the delivery of lectures before the Society other than in the form of ordinary papers; now, however, the Council have power to allow lectures to be delivered before the Society under such limitations and restrictions as may from time to time be thought advisable. By exercising this power they will simply be carrying out the great object of the Society—the promotion of the study of anthropology. How many otherwise well educated men of the present day, for instance, are not ignorant of the meaning now applied by nearly every scientific man in Europe to the word anthropology? How many erroneous impressions respecting our science have we not now to remove? How many, even of our own Fellows, would not benefit by attending, or even reading a systematic course of lectures on the different branches of our science?

By the delivery of lectures we shall be able to do what is now impossible at our ordinary meetings. There are some subjects which cannot be successfully treated in one or two papers, and the time allowed for the ordinary meetings of the Society is too valuable to be given up to the enunciation of well known and undisputed facts. Our meetings are chiefly occupied with the investigation of new facts; our lectures will chiefly be confined to application and deduction from facts already known. These lectures may also sometimes take the form of oral instruction. How many of our Fellows, for instance, would not be glad to have instruction in the employment of the different craniometers now in use, or even on craniology generally? How many more would not gladly listen to a practical descriptive anthropologist, like Dr. John Beddoe, while he discoursed on his system of making observations? Or who would not be glad to attend a course of lectures by such men as Captain Burton, Mr. Eyre, Sir S. Baker, or Mr. George Catlin, on the races of man with whom they have come in contact?

Besides such subjects it would be well to have from time to time series of lectures detailing the progress being made in different branches of our science or on its practical application. With what interest and profit might we have a series of lectures on the history of anthropological science? How much might we do to preserve savage races by exciting an interest in the public mind on their behalf? The good work that might be done is vast enough, and

I trust that my successor in this office will be able to announce to you that the delivery of lectures before the Fellows of the Society and the public generally, has alike proved beneficial to the Society and to the science.

I have now discharged the duty, incumbent on me, of saying a few words on each of the chief objects of the Society. I must now dwell for a short period on the general aspects of our science.

If we look around us at the present aspect and position of our science in this country, we see cause both for fear and for congratulation. We live in an age when the public mind seems to oscillate with every new doctrine that is brought before it. At the present time, many a man whose name, position, and abilities should enable him to assist the cause of our science, is wasting this good opportunity by promulgating some of the most reckless speculations and assumptions which the history of science will have to record.

Some four years ago, a shout of execration was raised against us, for daring to assert that the question of the origin of man was one of physical science. Even some of the Fellows of the Society resigned, and others relinquished the offices they held. I thought it my duty to make that statement. We have, however, lived down opposition on this point. Our right to discuss the *modus operandi* of the origin of man is granted to us even by theologians. All they now ask is, that we should discuss the whole bearings of the case, and not promulgate crude speculations. Our right to discuss this question as our own being no longer denied, we readily acquiesce in this request. The history of our science for the last two thousand years, has shown us that all attempts to promulgate a satisfactory theory respecting man's origin have been meagre, conjectural, and, for all practical or scientific purposes, worthless. We have felt it our duty to oppose the assumptions of the theologian, when he has dictated to us on this question. But how much more does it become our duty to oppose the speculations and assumptions of our contemporaries in science, when they become guilty of doing what we so much condemn in the theologian? We must not, and ought not, to have two measures; one for the theologian, and another for the man of science. At this minute, assumptions as valueless as any of those promulgated by the theologian, are being industriously circulated by men of science, under the garb of science. Our Society has been blamed for the speculations of some modern anatomists and naturalists: but we can, as a society, justly plead not guilty. It has been our duty to be perfectly consistent with regard to different theories. To the monogenist, of whatever sort, we have had to say, yours is an assumption unsupported by fact, reason, or analogy. To the polygenist we have to say, your hypothesis is an assumption of no great scientific value; but, under all the circumstances, it is the most reasonable. A French anthropologist not long since asked the question, whether the majority of the Society were in favour of the monogenist or the polygenist theory of the origin of mankind? The reply I gave him was, that the majority would be in favour of whichever theory should eventually appear to be true, and that at present they suspended

their judgment, and did not give any preference to the various theories of man's origin. I further, however, added that I thought, and I knew many of my colleagues agreed with me, that there were at present several distinct species, if not genera, of man, but we declined to assert how they originated. I, for one, think that the doctrine of the absolute intellectual inequality of the different races or species of man is demonstrated by well ascertained facts. I further consider that, without pretending to say how or when these differences originated, these species have different instincts, and that, judging from past experience, it is as difficult to get a race like the Australian to accept European civilisation, as it is to get a monkey to understand a problem of Euclid, or a cat to bark like a dog. That the instincts of races differ, I take to be an established fact, which all the erudition of a Prichard, or all the special pleading of a Quatrefages cannot invalidate. I shall make no apology for telling you on this occasion, what I take to be the tendency of our science, because I know too well that the more freely a man speaks his mind in this Society, the more is he thanked, however much his colleagues may differ from him. As Lord Stanley well observed, "the state of the public mind is the best defence of the existence of this Society. It is something for a man who has got a word to say, to know there is a society where he will get a fair and considerate hearing; and whether the judgment goes against him or not, at least he will be met by argument, and not by abuse."*

It has been said by one of England's greatest anthropologists, Robert Knox, "that a race which admires its own inventions, despises truth", and that the theory of race was despised in this country because it ran counter to the theories of historians, statesmen, theologians, and philanthropists—whom he describes as "impostors all". Whether there be any truth that the people of England are the despisers of truth, I will not stop to inquire. It is sufficient for my purpose to know that there are some men, at least, in this country who do not despise truth, but who seek for it, and welcome it wherever and whenever it is to be found.

Dr. Knox, however, was neither the first nor the last who has seen the antipathy manifested by historians, theologians, statesmen, and philanthropists, to the theory of race; nor did his peculiar style do much to remove this antipathy. We live in different times. At present we fight with facts rather than with sarcasm or invective. To give a complete or satisfactory answer to the cause of this antipathy to admit the influence of race or diverse instincts in mankind, would take me beyond the limits of an address. I shall on this occasion content myself with offering a few suggestions for your consideration, which may perhaps assist to explain some of the extraordinary phenomena to which I have alluded.

In the first place, it appears to me that a large majority of the opponents of the theory of race may be divided into two great parties, and that their antipathy is produced by entirely opposite causes.

* *Anthropological Review*, No. ix, 1865.

Knox was a good anatomist, and, on the whole, a philosophical writer; but he did not understand why his teaching was objected to. He looked on his opponents as dishonest men and impostors. This explanation, I am bound to say, does not meet the requirements of the case; and I am glad, both for the sake of human nature and for the credit of my countrymen, that such is not the case. Anthropologists, I think, are no longer justified in making such sweeping charges against the large class who oppose the doctrine of diversity of race-instincts to explain human history, both past and present. Anthropologists must try to seek for some other cause; and, if they should fail in their first efforts, they must renew them whenever they have a chance, for most assuredly there must be a cause for such extraordinary phenomena. My reflection on this subject has led me to think that the cause of the antipathy to even admitting the existence of comparative anthropology, is alone to be discovered by the medical psychologist and the cerebral physiologist.

The opponents of comparative anthropology may be enumerated under different general heads. As an illustration, I will take the two largest classes who exhibit the greatest antipathy to that science. They are, first of all, persons suffering from what I will call respectively the religious mania, and the rights-of-man mania. These two classes are quite distinct, and both forms of the disease do not often attack the same person. The causes which produce religious mania, which shows itself in the manner I have indicated, compose a very large, and I think, on the whole, a harmless class. Those who have had an opportunity of examining persons suffering under religious mania, cannot but have been struck with the large number of cases which have exhibited symptoms of arrested brain-growth. Those who have watched the development of youth, must have observed certain physical signs, which I need not here enumerate, which accompany those persons who suffer to any appreciable extent from religious mania. I believe that all attempts to cure religious mania, when it is combined with either arrested brain-growth, or early closing of one or more of the sutures, have proved utterly abortive. Nor do all persons who suffer from religious mania exhibit this antipathy to comparative anthropology. In this it differs from those whom I would describe as suffering from what I believe to be an incipient form of disease, or at least mental idiosyncrasy, called, for the want of a better name, rights-of-man mania. This disease afflicts alike statesmen, philosophers, and men of science. It is apparently produced in early manhood from having thoroughly assimilated in their mind the one gigantic assumption of absolute human equality, which is generally known under the title of rights of man. Persons of the greatest ability, eloquence, and mental power, are afflicted with this disease. It is always however accompanied by more or less defective reasoning power, and often by a want of harmony between the organs of sense and expression,—between the brain and the face. This assumption of human rights is often the mainspring of action, and in such cases persons become what are called philanthropists—

holding a sort of mongrel philosophy,—like that of which Ben Jonson speaks as certain characters' religion.

"Almanac says: I wonder what religion he is of?

"Fitton rejoins: No certain species, sure; a kind of mule that; half an ethnic, half a Christian."

This assumption of human equality was first heard of in the latter half of the last century, and since then it has been industriously taught in our universities; and at the present day it has become a part and parcel of the systems of political economy on which we rear our legislators. The mischief done by those suffering from rights-of-man mania is incomparably greater than any other. In politics these persons are necessarily and logically radicals. The late Henry Thos. Buckle imbibed this assumption from its great modern teacher, Jeremy Bentham; and his work, which was rendered nearly useless to science on this account, is, I understand, about to be edited by one who exhibits one of the worst phases of this disease. I allude to Mr. John Stuart Mill, the son of the late private secretary to Jeremy Bentham.

The case of Mr. Mill is perhaps the most painful ever recorded. It demonstrates to what absurdities the greatest minds may be driven when thus afflicted. Human equality once accepted, drives the philosopher madly forward, he knows and cares not whither. There is no such thing as a science of comparative anthropology; and all who dare deny that all men are equal, are exposed to much the sort of abuse which Mr. Abernethy applied to the teaching of Mr. Lawrence. We can only answer with the latter gentleman, "When favourite speculations have been long indulged, and much pains have been bestowed on them, they are viewed with that parental partiality, which cannot bear to hear of faults in the object of its attachment. The mere doubt of an impartial observer is offensive; and the discovery of anything like a blemish in the darling, is not only ascribed to an entire want of discrimination and judgment, but resented as an injury."

I shall do in the future as in the past, and, whenever I have a chance, shall endeavour to show that human equality is one of the most unwarrantable assumptions ever invented by man. Nay, the deduction from comparative anthropology will not enable me to stop here, but I shall have to proclaim that the theories of socialism, communism, and republicanism find not a fact in anthropological science to support such chimeras. Well did the President of the British Association, Mr. W. R. Grove, in his address at Nottingham, say: "The revolutionary ideas of the so-called rights of man, and *à priori* reasoning from what are termed first principles, are far more unsound, and give us far less ground for improvement of the race, than the study of the gradual progressive changes arising from changed circumstances, changed wants, changed habits. Our language, our social institutions, our laws, the constitution of which we are proud, are the growth of time, the product of slow adaptations, resulting from continuous struggles. Happily, in this country, though our philosophical writers do not recognise it, practical experience has

taught us to improve rather than to remedy; we follow the law of nature and avoid cataclysms."^{*}

This disease does not solely afflict philosophers. It alike renders the action of the statesman and the man of science non-subject to the dictates of reason, or to the just and legitimate influence of facts. It shocks, they say, their moral nature to be told that human races have different instincts and aspirations; and they treat such well established statements as an insult, and resent the same by applying the most abusive epithets to those who have the temerity to utter such, to them, repulsive sentiments.

Shall we hide all the facts we have at hand, and be silent, lest we shock the moral nature of these would-be philosophers; or shall we boldly come forward and declare their teaching respecting human equality to be a sham and a delusion, and its teachers mere wind-bag philosophers?

If the remarks I have quoted from Mr. Grove are allowable to the President of the British Association, how much more does it become my duty, as your President, to come forward and avow how entirely such sentiments are supported by the science of comparative anthropology. Nay, you will expect me to go still further, and express more fully what I conceive to be the bearing of our science on the science of political economy. I shall not be accused, I hope, of holding undue conservative opinions when I go still further than Mr. Grove, and declare my emphatic opinion that the existence of a well-selected hereditary aristocracy in any country is more in accordance with nature's laws than those glittering trivialities respecting human rights which now form the stock-in-trade of some professors of political economy, and many of our politicians. In saying this, however, I ought to add that I do not think that the aristocracy of this country for instance is now, or has been, judiciously selected; but this does not alter the truth expressed by the poet:—

"Some are and must be, greater than the rest."

There is much reason to believe that peculiarities are hereditary, and if a judicious use is made of this knowledge by those who are interested in the matter, then will all cavil be answered respecting the status of any well-selected hereditary aristocracy.

During the past existence of the society we have been blamed because I and some of my colleagues have thought it to be our duty to endeavour to give a practical application of our science to political economy, and to unravel the mysteries of religion. We have had to enter on this course without having any great names, or the example of any other scientific society of a similar nature to our own for us to quote as a precedent. We have had to contend against the criticism of those who attacked us because our inductions tended to destroy castles in the air raised on their own baseless assumptions; and those who have adopted this course have found themselves opposed even by some of their own colleagues. This opposition has arisen partly from a feeling that scientific societies

* Grove, Address Brit. Association, p. 37.

should have nothing to do either with politics or religion, and also because some, following the precept though not the practice, of Agassiz, think that men of science should not concern themselves with the practical application of science.

I am, however, entirely of a different opinion. I contend that the science of political economy must be based simply and solely on the facts discovered by the anthropologist. Within the last few years there has arisen an organisation for the encouragement of the study of social science; but the published proceedings of that influential body show that their so-called social science is largely impregnated with philanthropy. Now a social science cannot be based on mere philanthropic theories. In other words, social science must be based on the facts of human nature as it is, not as we would wish it to be. We cannot assist the cause of true science by attempting to establish an artificial social system which is no part of nature's laws. We are the students and the interpreters of nature's laws, and it is our duty carefully to ascertain what those laws are, and not attempt to raise up in the name of "social science" a code of morals based on an assumption of human equality, and consequently equal human rights, because we know that human equality is a mere dream, and all systems based on it are mere chimeras.

A short time ago, at the opening of the Manchester Anthropological Society, I ventured to say to the people of that great city that I thought it would be better for the inhabitants of our globe if they were governed on scientific rather than on philanthropic principles—on facts rather than assumptions. It may interest you to know, as indicating the work before us, that the utterance of such sentiments called down upon me severe condemnation. It was even suggested by the largest circulated paper in Manchester that rather than admit such principles they would prefer to send me to the gallows! I had stated that the inductions of the anthropologist were of more value, and that their application to the government of the world would be better for mankind generally, than the assumptions of the philanthropist. On which statement it is remarked, "We begin to see Dr. Hunt's reasons for assuming that the triumph of anthropology would be the extinction of philanthropy. If he is a fair type of the science, the two cannot live together. In that case it may be a question whether we ought not to think of hanging Dr. Hunt. Anything to save us from the brutal devilism with which he threatens us."*

Gentlemen, the "brutal devilism" with which I threaten the world is the triumph of facts over assumptions. I am content here to make my stand, and to continue to teach this "brutal devilism." We live in a strange age, and I know not what organisation may arise to carry out the threat of bringing me to the gallows. The naturally savage and brutal instincts of the party from whom this threat emanates may be so much increased by the success which may result from their present pursuit of the life of a great and accomplished man, that it is quite possible that they may try to bring me to the gallows in a similar

* Manchester Examiner and Times, Nov. 3, 1866.

manner! If, however, I am not permitted longer to enunciate my sentiments to you, I shall have the satisfaction of knowing that there are those in the society who will not be deterred by my untimely fate from declaring, as I shall continue to do as long as I can, that facts and not assumptions ought to form the basis of the government of this world. If you wish me, gentlemen, to recant the odious doctrine of giving preference to facts over assumptions, I shall be willing to do so, if such a condition will save my life, on the agreement, however, that you will allow me to follow the example of Galileo, and exclaim, in the place of *è pur sì muove*—FACTS AND NOT ASSUMPTIONS SHOULD GOVERN THE WORLD.

But before any committee is formed for bringing me to the gallows, let me ask my would-be persecutors to reflect before their thirst for blood has drowned their reasoning powers. May it not be better eventually for all classes and all races that they should be governed according to the laws of nature than according to artificial codes invented by man? Nay further—May not the anthropologists be right after all in the preference for facts over assumptions? Let them remember too what was taught us by Descartes, that the beginning of all real knowledge is the rejection of early prejudice, and that as long as they continue to prefer assumptions to facts they have not acquired the elements of wisdom. Let them remember too that the same philosopher insisted on the necessity of every opinion being brought to the test of individual judgment. Let them too show a firm resolution not to be influenced by the opinions of great names or old theories, and they may yet see that what they now so elegantly call “brutal devilism” will then be nothing but sound science combined with common sense. They will further see that the highest philosophy and the highest social science is that which is based on facts.

I have stated that we had no precedent to justify our attempts practically to apply our science. But in a young society like our own it will often happen that subjects will be brought before us which at first sight do not appear properly to belong to us. In some cases we may even exceed the just limits of our science. We had better, however, do this than be too rigid in our attempts to confine our science within certain assumed boundaries. Some of my colleagues have, however, thought differently, and have taken credit to themselves for their attempts to confine anthropology within such limits as will exclude all questions regarding political economy or religion. The transactions of our sister society in Paris are quoted as an example of what we should do. I am quite ready to commend the course our accomplished colleagues in Paris think proper to pursue to attentive consideration; but before we adopt their customs we must make ourselves thoroughly convinced that what they do is from choice and not from necessity. We must remember that in the year 1846 the statutes of *la Société d'Anthropologie* were drawn up, but the government of that day would not allow it to be formed. Even at this day we see a living example of the fear of anthropological science by the suppression of the sittings of the Anthropological Society of Madrid. Utterly groundless, as I believe this dread of anthropological science

to be, yet the existence of a fear of its teachings is sufficient to convince us that the examples of other scientific bodies in other countries cannot justly be quoted as an argument against the course which we think it our duty to take. Our science is dreaded, not because its deductions form the basis of all genuine political economy, but because it is supposed to threaten the destruction of a system of government which has for its goal the high sounding titles of universal equality, fraternity, and brotherhood. May it be the lot of our society to show that such chimeras are not supported by the indications of our science! May our society become a living and an active power against all Utopian dreams respecting human government, whether emanating from the politician, the theologian, or the philanthropist!

But before I leave this subject, I am glad to be able to announce to you that the course we have thought it our duty to pursue has met with the sincere approbation of, perhaps, the most distinguished anthropologist in Europe, Dr. Pruner-Bey. I certainly know of no other man who combines in his own person so many of the qualifications of what an anthropologist should be. In a letter written during the past year, he says, "I sincerely admire the extensive spirit of your inquiry in man. Indeed you do not shut yourselves up between the four walls of a THEATRUM ANATOMICUM, but the highest points of human speculation find their place in your precious works. And, indeed, can it be otherwise, when man and his characters are to form the subject of the business before you. Go always on in this way; yes, go a-head!" Most heartily do I sympathise with such sentiments, and they are all the more valuable as the spontaneous offering of a man who never writes to flatter, or to advise us to pursue a wrong path.

It would take me beyond the limits of this address to give you instances in which our science may render a service to political economy. Every fact we acquire with regard to existing races of man more or less assists to bring together what must some day become the elements of a new political economy. The great question of the acclimatisation of man must be discussed by us in all its numerous bearings, and eventually the deductions from that branch of our science would form the basis for all successful colonisation. It may be as Herder has pointed out, that we can change a man's country, but we have not the power to change his nature, and adapt it to a new order of things. In all our discussions on such important subjects, however, we must be especially careful not to rush hurriedly to conclusions. Many of the questions on which our science will be able to throw much light some day, must for the present be left in abeyance. We want more facts and more discussion of the whole question in all its legitimate bearings. Nor must we follow the dogmatic method of Dr. Prichard, and make, as anthropological inductions, such broad assertions as the following, which I find in his last contribution to one branch of our science. "Politicians," he says, "if they would condescend to receive a lesson, might learn that the mixture of races is often much more advantageous than their separation. Nothing is better established than that tribes and races of organised beings improve by the intermixture of varieties. A third stock, descended from any two

races thus blended, is often superior in physical and psychical qualities to either of the two parent stems."* These statements are the last utterances of Dr. Prichard on the science of comparative anthropology, and they are good specimens of his teaching. Bearing in mind that we have to war against assumptions of all sorts, we must not be afraid to call such statements by their right names. I do not hesitate to assert that Dr. Prichard has here stated what yet remains to be proved, and that there are, perhaps, as many facts to show that pure races are superior to mixed ones, as the reverse. To assume that the races of France and England are mixed, as Dr. Prichard has done, and then deduce a general law from such an assumption, is not at all a bad specimen of his reasoning. If we would be true to the cause of genuine science, we must fight against such assumptions passing under the garb of inductive science, as we would do if like statements emanated from the politician, the theologian, or the philanthropist. We cannot be logical and consistent, and yet be a respecter of persons. We cannot allow assumptions of any sort to be allowed to pass under a false name. If the modern anthropologist follow out this precept, he will find himself not only face to face with assumptions emanating from the legislature, the pulpit, or the lecture-room, but he will also find that he has to fight against statements which have been put forward as scientific inductions. The text book which has hitherto had the most influence in this country is the work of Dr. Prichard; but as his works are filled with assumptions, it becomes the duty of the modern anthropologist to counteract the injurious teaching which they contain. What Dr. Knox said in 1850 can be repeated with equal truth at this day. "The illustrious Prichard," he writes, "with the best intentions in the world, has succeeded in misdirecting the English mind as to all the great questions of race. This misdirection has told, as we have seen, even on the scholar and on the scientific man. As a consequence of its misdirection, in the mere mention of the word race, the popular mind flies off to Tasmania, the polar circle, or to the land of the Hottentot. Englishmen cannot be made to believe, can scarcely be made to comprehend, that races of men, differing as widely from each other as races can possibly do, inhabit, not merely continental Europe but portions of Great Britain and Ireland. And next to the difficulty of getting an admission of this great fact, has been an unwillingness to admit the full importance of *race*, militating as it does against the thousand and one prejudices of the so-called civilised state of man, opposed as it is to the Utopian views based on education, religion, government."† It is our duty to declare war against all such prejudices. Englishmen, and women too, must be made to understand the great question of race, and its importance in all human history—past, present, and future. We cannot hope to do much towards building up our science until we have succeeded in destroying both prejudice and assumption. As to the wilful ignorance with which Dr. Knox charges Englishmen, I cannot think it is well deserved. Their minds have been perverted by their teachers, whose theories and

* Trans. Eth. Soc., original series, vol. ii, p. 149.

† Races of Man, p. 24.

assumptions it was hoped, until lately, had died with them. During the last few years a more healthy and more logical tone has existed in the public mind, not only of this country, but throughout the world generally, on the question of race. But after nearly all scientific men who have devoted their lives to the investigation of this subject, have given up their prejudice and assumptions respecting the influence and diversity of race, we now see a small but somewhat influential party of zoologists come forward to take up the advocacy of views which I had fondly hoped, for the credit of British anthropological science, had long since been exploded. And here let me say that a mere zoologist is incapable of forming a correct estimate of the present state of the controversy respecting the diversity of races. His methods of observation and classification, applied to the rest of Mammalia, do not apply to man. His speculations and, indeed, too frequently dogmatic assertions respecting man's origin, do nothing to advance the cause of genuine science, but much to bring discredit on our science generally. The origin of man is a question which cannot be discussed at this time with the slightest advantage to the cause of genuine science. Let us leave the discussion of such a subject as the origin of man to those who like to waste their time and energies on so profitless a subject. Let men try and evolve man from their own moral consciousness or from an ape, as it pleases them most, but do not allow either the one plan or the other to pass as a part of anthropological science. A higher and more useful path is open to the modern anthropologist.

Let each student take up, if possible, his own special branch of research. Our subjects are so multifarious, and each question can be seen under so many aspects and from so many points of view, that every man in our Society might have his own speciality, and others still remain for our new members. But we want more than one student to pursue the same course of investigation, that they may be able to check and correct the observations and conclusions of each other.

I have spoken of two sorts of mental defects or idiosyncrasies which are now to be found rather largely prevalent in this country. I might add to these some others, only two of which I will now specify. One may be called phrenological-mania, and the other mesmerism-mania. They each, like the other forms I have named, have a certain amount of truth to support them. The world generally will not admit they have any truth at all on their side, and the world is supported by what are called "orthodox men of science". Now it unfortunately happens that many men of science are quite as full of prejudice as the rest of mankind. They make up their minds very often from *a priori* reasoning that there can be no truth in phrenology or mesmerism, and they consistently refuse to allow themselves to be influenced by any facts tending to shake their conviction. The result of this has been that both the believers in phrenology and in mesmerism are excommunicated from orthodox scientific circles, and are thus driven to associate together, until at last they too become as bigoted and as full of prejudice as the orthodox man of science. The fundamental doctrine of phrenology, or more correctly and scientifically, of cerebral physiology, is the localisation of the functions of the

brain. This is a very rational *à priori* assumption. Such an hypothesis explains mental phenomena as well, perhaps better, than any other assumption. Why, then, so much antipathy to phrenology? Simply because such an assumption is foisted upon us as an induction of science. I am fully aware that Gall and Spurzheim contended that their system was based on facts empirically observed, and in a sufficient number of cases to warrant them in promulgating their system as a general law. But the difference existing amongst phrenologists at the present day is a sufficient refutation of this pretension. New organs have been discovered, a new arrangement of the mental faculties has been propounded, until at last there is only a semblance of agreement between phrenologists themselves. We want any facts which throw light on the functions of the brain. First, let us have the facts, and then let us adopt the most rational hypothesis to explain them. In the meantime we may rest assured that every portion of the brain has a function, and we shall be under deep obligation to all who can assist in showing us how that function is performed.

After a time, I think it will be found that the study of physical anthropology will be followed by researches in psychological anthropology. The believers in mesmerism now form a class as distinct from ordinary men of science as the phrenologists. They may have some valuable facts to communicate to science, but instead of boldly coming before a scientific tribunal, they congregate together to abuse men of science, and the world generally, for not believing what they themselves consider to be true.

Not only does such a state of things do no good to the cause of science, but on the contrary it does great harm both to scientific advancement, and especially to the minds of those who by associating together seem to get their powers of belief intensified. They happen to acquire a fact themselves, and they seem then prepared to swallow any amount of absurdity that may be taught them. Let this society be free from those prejudices of other scientific bodies, and let us not care whether facts are brought to us by the believer in phrenology or mesmerism. But at the same time let it be understood by all parties that we do not wish to know what people believe, or what they think, but simply want empirically observed facts. We may be quite sure that there is some amount of truth in both phrenology and mesmerism, and to discuss how much truth without prejudice either for or against, would be what no body of men of science have yet done.

I am glad to know that there are many Fellows of this Society who are at present working on the psychological aspects of our science. In the year 1825 a book appeared in this country in which I find these words: "Association is a phenomenon of some importance in the practical part of anthropology, and when I come to speak of the modifications of the mental functions, I shall enter into its consideration at some length."* And yet at this time how little progress has been made with the practical application of the phenomena of association to psychological anthropology!

The difficulties which will beset those who in future conduct this

* A View of the Physiological Principles of Phrenology, by J. Spurzheim. London, 1825, p. 28.

Society will chiefly consist in giving each branch of our science only its legitimate attention. Each student now thinks his own especial branch the most important. The Society, however, as a body, is bound to be equally fair to all parties; and it will be for the benefit of all the Fellows of the Society that they should occasionally have their prejudices shaken by the discussion of subjects which they very strongly condemn and denounce, without a particle of investigation or research, as utterly unworthy of consideration.

If we look abroad in Europe, and, indeed, throughout the civilised world generally, we see much to give us hope for the future of anthropological science. In Germany it is again revived, and bids fair to flourish. The works in the different branches of anthropology, which issue from the press, are very numerous, and several attempts have recently been made to write text-books on our science. The time, however, has not yet come for an anthropological text-book. Materials do not exist for a history of mankind, either by the archaic or the historical anthropologist. Materials are not collected for a correct description of the existing races or species of man. Our principles of comparative anthropology can only be based on the facts we know. These I hold to be decisive as far as they go, but a load of prejudice must be removed before these principles can be discussed with much advantage to the cause of science. With regard to the general publications on anthropology I need not here enlarge or give any opinion on them. The connection of the Society with a publication specially intended to give the public the latest researches and discussions on our science renders such a task unnecessary.

I am glad to be able to announce the continued success of the Anthropological Society of Paris. They have altogether three hundred and thirty-five members.* Many facts have recently occurred to advance the Society of Anthropology of Paris as well as general anthropological science.

MM. Choiecki and Mariette have been occupied in reuniting the materials for an Egyptian exhibition of living types, and of more than four hundred ancient and modern crania, which will form part of the great exhibition of 1867, and to which the members of this Society will be admitted on the presentation of their card. A congress of archaic anthropologists will be held at the same time at Paris. The organisation has been confided to a committee of *savants*, amongst whom the Anthropological Society of Paris counts many members (MM. Bertrand, Broca, Pruner-Bey, De Quatrefages, De Mortillet).

Anthropology, Dr. Broca informs me, penetrates more and more amongst medical, historical, and archæological studies. It has received a great hospitality in the *Dictionnaire Encyclopédique des Sciences médicales* (published by Masson). It plays an important part in the

* On the 31st December, 1866, the Anthropological Society of Paris comprehended 335 members, as follows:—

Honorary members	...	...	9
Subscribing members at Paris	...	...	157
out of Paris	...	...	65
Foreign associates	...	...	49
National correspondents	...	...	20
Foreign correspondents	...	...	26

questions put by the committee of the International Medical Congress, which will take place at Paris in 1867. Two of these questions, *The Acclimatisation of European races in hot climates*, and *Menstruation, according to race, climate, and description of life*, are purely anthropological.

It is, however, wonderful how small is the amount of knowledge we possess respecting man generally. What Rousseau said in his day is nearly true now:—"The most useful, and the least successfully cultivated of all human knowledge, is that of man." When shall this stigma on the good sense of civilised man be removed? When shall the time arrive when it can be no longer said with truth that we know more of the formation and the laws regulating the movements of the heavenly bodies than we do of the formation and the laws regulating mankind generally?

With these questions I might have closed my last address as President of the Society, did I not desire to add a few words of personal explanation for my past and future action, in regard to this Society, to both friends and foes. In the first place, I desire most earnestly to thank, not only my more immediate friends and supporters, but the Fellows of the Society, for the support and confidence they have reposed in me. During the past four years there have been periods in the history of the Society, when, but for the support I have received from the executive and council of the Society, I should not this day be able to announce to you that the establishment of an Anthropological Society, and the introduction of a science into this country of that name, is an accomplished fact. I must now ask those who have supported me to continue that assistance to my successors in the high office which I now resign. I have felt it no small honour to be the elected and trusted chief of so important and influential a Society as ours has now become. I relinquish this office, then, with some feelings of regret, for I can assure both friends and foes that I consider the office of President of such a Society as our own to be one of the highest offices to which any scientific man in this country can aspire. Happily, it is unnecessary for me now to enter into a justification of the policy I have thought it my duty to pursue. My policy, if such it can be called, has merely been to follow the dictates of what I have felt to be my duty, and this duty for four years has been my greatest pleasure. I am not conscious that I have ever allowed my conduct, as President, to be influenced by feelings of either personal friendship or animosity.

To those who have assisted me and the Society by their consistent and persevering opposition, I also now beg publicly and sincerely to return my thanks. It would not have been natural nor desirable that such a Society as our own should have come into existence without having to pass through the fiery ordeal of criticism, opposition, and calumny. We have had our share of all these, and if it has fallen to my lot to be signalled out as the victim on whom the indignant public might vent their wrath, I do not complain, but rather thank my worst enemies, that they have never charged me with unfairness in the manner I have felt it my duty to preside over the deliberations before the Society. I can only commend to my

successors the principle which has guided me, and which will, if followed, be their best safeguard. My motto, as your chairman at the meetings of the Society, has been, "Truth, not victory." It is no small satisfaction to me to be able to retire from the chair with no charge of unfairness on such an important matter.

With regard to other attacks both on myself and the Society, let me here say I do not complain of any attack on myself which has not imputed to me a sinister motive. When I have been charged with holding my views from interested motives, I have repelled such a calumny with all the scorn and contempt it deserved. Such charges have brought down upon those who used them, their own punishment. The man who had the effrontery publicly to state that I wrote a certain paper on the Negro "in behalf of the slave-holding confederacy," is the one against whom charges are now being made that he himself is bringing forward his views "from his hatred of Christianity." With this solitary exception I have never been attacked in a manner of which I have any right to complain.

With regard to the Society, I would here remark, that all institutions of this sort must expect to have their affairs fully investigated and criticised by those whose business and duty it is to do so. No institution or society, conducted in perfect good faith and sincerity, can object to any amount of investigation or fair criticism on its affairs. During the past four years ample opportunities have been afforded for examining and criticising the affairs of the Society, and the more such a practice is continued, the better for us.

In conclusion, allow me to say, that it would have been more agreeable to my own feelings and more consonant with my own desire for peace and rest, had I this day been able to announce to you my retirement from all active participation in our affairs.

But, gentlemen, it so happens that my friends think very differently, and insist that the time has not come when I can be allowed thus to leave off working for the Society. They have urged that I can render our science good service by becoming the head of the executive, and by devoting my time to its further development.

At times I must confess I shrink from the labours, responsibility, and anxiety which the office I have been requested to take, will cause me. I can assure you that it is not a mere form of speech, which induces me to say that another course would have been more agreeable to my own feelings, and that I am alone influenced by what I believe to be my duty. You have already heard the conditions on which that office is taken, and I need hardly tell you that if I feel I cannot discharge the duties belonging to it, for the benefit of the Society, I shall not hesitate to ask you on another occasion to relieve me from the same.

In the meantime I have only to ask that the support you have accorded to me hitherto will be given to me as long as I continue to discharge my duties, whatever they may be, to the best of my ability. On my part I can only promise that my action in the future shall be guided by the same desire as it has been in the past—the success of anthropological science in the first place, and the success of the Anthropological Society of London in the second.

FOURTH ANNUAL REPORT
OF THE
ANTHROPOLOGICAL SOCIETY OF LONDON.

PASSED JAN. 1ST, 1867.

The Treasurer submitted the following balance-sheet, which had been passed by the auditors :—

<i>Income.</i>			<i>Expenditure.</i>		
	£	s. d.		£	s. d.
Balance from last year...	56	4 11	Rent	65	0 0
Subscriptions for 1863 ...	3	19 11	Salaries.....	262	10 0
Do. 1864 ...	30	2 4	Office expenditure	119	2 9
Do. 1865 ...	71	16 2	Stationery	56	14 0
Do. 1866 ...	1023	18 8	Furniture.....	35	4 3
Do. 1867 ...	16	13 3	Postage.....	67	11 8
Life compositions	161	14 9	Advertisements	84	16 0
Donations to Library and			Library and Museum.....	18	17 3
Museum Fund.....	1	1 0	Reporting.....	23	12 6
Publications sold :—			Memoirs	210	17 6
Waitz	13	3 9	Anthrop. Rev. & Journal	296	0 4
Vogt	25	8 7	Vogt	50	0 0
Blumenbach	5	0 7	Blumenbach	50	0 0
Gastaldi	10	0 0	Gastaldi	25	13 2
Broca.....	3	19 3	Capt. B. Pim's meeting		
Pouchet.....	7	12 2	Expenses	3	12 0
Books sold at office...	17	17 6	Miscellaneous printing...	142	9 6
Donation to Exploring			Explorations	100	0 0
Fund.....	67	2 0			
Total received...	1515	14 10	Total expended	1613	2 10
By Treasurer's loan.....	200	0 0	Balance in hand.....	102	12 0
	£1715	14 10		£1715	14 10

D. I. HEATH, *Treasurer.*

Examined and approved.

SAM. R. I. OWEN, }
J. E. VILLIN, } *Auditors.*

January 1, 1867.

The following Report of the Council was read :—

Report of Council.

THE Council of the Society, on terminating the year 1866, and entering upon the fifth year of the Society's existence, has to report the continued prosperity which has attended its operations during the past year.

Meetings.—During the year 1866, fifteen meetings have been held, at which the following papers have been read :—

J. MEYER HARRIS, Esq., F.R.S., F.A.S.L. "On the Gallinas of Sierra Leone."

G. W. MARSHALL, Esq., LL.M., F.A.S.L. "On Genealogy in relation to Anthropology."

- Capt. BEDFORD PIM, R.N., F.A.S.L. "On the Negro, at Home and Abroad."
- HYDE CLARKE, Esq., LL.D., Loc.Sec.A.S.L. "On Moravian Wallachia."
- H. J. C. BEAVAN, Esq., Hon. Sec. "Notes on the People inhabiting Spain."
- HYDE CLARKE, Esq., LL.D., "Observations on the Materials for Anthropology at Smyrna."
- T. BAINES, Esq. "On Articles of Dress and Implements of War from Africa."
- L. O. PIKE, Esq., F.A.S.L. "On the Psychical Characteristics of the English People."
- A. HIGGINS, Esq., Hon. For. Sec. A.S.L. "On the Orthographic Delineation of the Skull"
- W. H. WESLEY, Esq., F.A.S.L. "On the Iconography of the Skull."
- C. CARTER BLAKE, Esq., F.G.S., F.A.S.L. "On certain Simious Skulls, with especial reference to a Skull from Louth, in Ireland."
- Dr. PAUL BROCA, Sec. Gen. Soc. Anth. Paris. "On a new Goniometer, for the Measurement of the Facial Triangle."
- GEORGE PETRIE, Esq., Loc. Sec. A.S.L. "Notes on the Brochs and Picts' Houses of Orkney."
- JOSEPH ANDERSON, Esq., Hon. Sec. A.S.L. "Report on the Ancient Remains of Caithness."
- JOHN CLEGHORN, Esq. "A New Reading of Shell-Mounds and Graves in Caithness."
- G. PETRIE, Esq., Loc. Sec. A.S.L. "On Human Remains from Keiss."
- JOSEPH ANDERSON, Esq., Loc. Sec. A.S.L. "On Human Remains from Keiss."
- R. I. SHEARER, Esq. "On Human Remains from Keiss."
- Dr. J. HUNT, Pres. A.S.L. "On Human Remains from Keiss."
- W. BOLLAERT, Esq., Hon. Sec. A.S.L. "Contributions to an Introduction to the Anthropology of the New World."
- Capt. R. F. BURTON, V.P.A.S.L. "Notes on an Hermaphrodite."
- Major SAMUEL R. I. OWEN, F.A.S.L. "On Hindu Neology."
- Dr. JOHN SHORTT, F.A.S.L. "On a Living Microcephale."
- E. SELLON, Esq. "On Sacti Puja."
- R. B. N. WALKER, Esq. "On the Fecundity of Negro Women."
- HODDER M. WESTROFF, Esq. "On the Analogous Forms of Flint Implements."
- Col. BEAUCHAMP WALKER, Lieut. ARDAGH, C. CARTER BLAKE, and W. TOPLEY, F.G.S. "On a Kjökkenmödding at Newhaven."
- Capt. R. F. BURTON, V.P.A.S.L. "On a Kjökkenmödding at Santos."
- Rev. W. H. BRETT. "On the Opening of a Tumulus at Essiquibo."
- Dr. BEDDOE. "On the Head-forms of the West of England."
- J. P. MORRIS, Esq. "Report on the Kirkhead Bone Cave at Ulverstone."
- Dr. JAMES HUNT, F.S.A., Pres. A.S.L. "On the Influence of Peat in Destroying the Human Body."
- Dr. JAMES HUNT, F.S.A., Pres. A.S.L. "On the Interpretation of some Inscriptions on Stones found in Zetland."
- Dr. B. SKEMANN, V.P.A.S.L. "On the Resemblance between Inscribed Stones in Veraguas and in Northumberland."

- Dr. BOWER.** "On the History of Slavery."
Dr. A. MITCHELL, F.A.S.L. "On the Influence of Blood-relationship in Marriage."
C. CARTER BLAKE, Esq., F.G.S. "Report on the Anthropological Papers read at Nottingham."
Rev. DUNBAR I. HEATH, M.A., Treas. A.S.L. "Report on the Formation of an Anthropological Society at Manchester."
C. CARTER BLAKE, Esq., F.G.S., F.A.S.L. "Report on the Belgian Bone Cavea."
A. HIGGINS, Esq., Hon. For. Sec. A.S.L. "Report on Scandinavian Museums."
Rev. DUNBAR I. HEATH, M.A., Treas. A.S.L. "On the Great Race Elements in Christianity."
Col. LANE FOX, F.S.A. "On the Remains of Lake Habitations in London Wall."
Rev. DUNBAR I. HEATH, M.A., Treas. A.S.L. "On Mute Societies of Man."

The total number of Fellows on the Society's books is at present 706.

Honorary Fellows.—No Honorary Fellow has been elected in 1866.

Corresponding Members.—The number of Corresponding Members on the Society's books amounts to forty-two.

Local Secretaries (Great Britain).—The number of Local Secretaries in Great Britain amounts to forty-nine. Your Council would especially draw your attention to the fact that many of the Local Secretaries have neglected to communicate with the Society during the past year, and that the Local Secretaries in England form, in this respect, an unenviable contrast with those abroad. Your Council submit for your consideration some rules respecting the election and retention of these officers.

Local Secretaries Abroad.—The number of Local Secretaries abroad has been now increased to fifty-seven.

Executive.—In the report of Council for last year it was stated that Mr. T. Bendyshe had thrown out a suggestion for the more effectual management of the Society's affairs by the appointment of a director as its chief responsible officer. His opinion concerning the matter had grown so strong in the early months of the present year, and so convinced was he of the great desirability, not to say necessity, for such a change, that at a meeting of Council in May last, he laid before them this resolution—"That it is expedient the executive be strengthened." Due deliberation by all the officers of the Society, and long discussion by a full Council, resulted in the endorsement of the views of Mr. Bendyshe, and in the moving of the following series of resolutions by the Honorary Secretary, Mr. Beavan:—

"1. That the Council are of opinion that it would be desirable that the offices of Honorary Secretaries and Honorary Foreign Secretary be abolished, and that the three offices be incorporated into one, under the title of Director.

"2. That this Council considers it advisable that any expenses incurred by this officer on behalf of the Society, and approved of by the Council, shall be refunded to him.

"3. That the number of Vice-Presidents be increased from four to six.

"4. That the foregoing Resolutions be referred to the Publication Committee, to be incorporated in the regulations, and that the same be submitted to the next general meeting of the Society.

"5. That this Council is also of opinion that from the time of the above Resolutions taking effect, the Assistant Secretary shall have the title of Secretary.

"6. That the Secretary and the Curator and Librarian both act immediately under the orders of the Director.

"7. That during the remainder of the present year, the President be requested to undertake the duties which will be hereafter assigned to the Director.

(Signed)

" HUGH J. C. BRAVAN, *Hon. Sec. A.S.L.*

"15th May, 1866."

These Resolutions were each and all carried unanimously, and are now embodied in this Report for your approval to-day.

On recommending this change, the Council desire briefly to state the principle which has guided them in their decision. The offices of the Honorary Secretary and Honorary Foreign Secretary, however well they may be filled by gentlemen of high attainments and great energy, appear to be too limited in their range of action in respect of responsibility, and too little under immediate direction in virtue of their individual irresponsibility, to allow of the efficient discharge of the numerous and varied duties allotted to them. This undesirable complication has been much aggravated since the appointment of the salaried officers, who, under existing rules, receive their instructions from three separate Secretaries, who again are collectively, not in their individual capacities, responsible to the Council. As might be expected, such a state of ill-defined authority has resulted in a loss of executive power, and as a natural sequence the interests of the Society have suffered to some appreciable extent.

This proposed change of merging the offices of the Honorary Secretaries into that of a Director, who will be immediately responsible to the Council, is intended to remedy a defect which has been long seen and understood in the present organisation. The Curator and Secretary will in future (should this receive your sanction) be placed under the control of one officer.

It is the decided and well-considered opinion of the Council that the removal of the above defect in the manner indicated will give a strength and stability to the Society which may not have been necessary in its early years to insure the brilliant success it has attained, but which it will assuredly want in the future, when its prosperity will depend solely on the good and substantial work it accomplishes, not partly as hitherto, on the novelty of its aims and objects.

On considering the most important question that will be laid before you on this occasion, namely, the appointment of a gentleman to occupy that irksome, highly responsible, and not very enviable office of Director of the Society's affairs, the Council recognises one who possesses all the requisite qualifications, and who is able to steer us clear of any difficulties that may arise in future years, and who has the

energy and will to exercise these qualities for the complete and lasting establishment of the Society. The determined retirement of Dr. Hunt from the Presidency this year affords your Council an opportunity of placing on record a few words, inadequate though they must necessarily be, in testimony of his rare qualities and of the debt we, as a Society, owe to him.

As Founder of the Anthropological Society of London, he has earned a world-wide reputation, and his name will always be inseparably connected with the most brilliant early career of any scientific society hitherto in the history of such bodies. But only those whose lot has thrown them in association with him can possibly know, and not all those perhaps can possibly understand, how rare are the administrative ability, the keen foresight, and the admirable tact and judgment which are united in his character. In him we see an example of that individuality which is so indispensable to a successful leader; of firmness in conjunction with wise yielding, when new light is thrown on his path, and another course is to be preferred, as opposed to the stubborn will that brooks no opposition.

The difficulties attending on the successful working of a society which is almost entirely new in its scope of systematically pursued studies are enormous, and, even if it were desirable, could not be here detailed. Your President leaves the chair this day to his successor, amid our deep regret; but with such qualifications as almost turn our regrets into congratulations. It is our pleasure to announce to you that Dr. Hunt, heartily wishing for the prosperity of the Society, and holding in high esteem your earnest wish to see that prosperity extended in the future, has consented (though, your council are aware, at a large sacrifice of time and personal convenience) to fill the office of Director, should you think fit to endorse their recommendation.

That office, however, in the opinion of the council, should be made on two conditions. 1st. Of its permanency; for the complete organisation, that seems so necessary for the retention of the present number of members on our list, will be still more required when the Society has passed its early years, during which the curiosity attending most undertakings of a character entirely new, has worn off. The greatest diligence will in future be required to retain the proud position in which the President has placed us, and also to gain that useful extension of the Society which the council has in contemplation. 2nd. Of its remuneration. On this question it is anticipated there can hardly be a difference of opinion as to the wisdom of the condition. No man can be expected to undertake, and no council would presume to recommend, that work of the extent and nature involved in the management of so large a society, should be undertaken by any gentleman for a continuance on any other condition. Our President has already, during the last four years, made larger sacrifices than members can be aware of; and to those sacrifices, of personal inconvenience, we owe our present position. Our financial state does not now allow of the attachment to the new office of a salary; but your Council consider it most desirable that as soon as our treasury will permit it, an *honorarium* shall be attached thereto.

The above proposed changes have been deliberately drawn up after careful discussion in Committee and in Council, and are incorporated in the amended Rules, which are submitted to you for your consideration and approval.

Apartments.—The Society's rooms during the past year have been much frequented, and have undergone considerable improvement. The south end of the large room is now furnished with two book-cases, which it is calculated will meet all the probable additions to the Society's Library during the next six months. There is a great probability that these rooms may be required for the enlargement of the National Gallery; when this takes place, your Council earnestly recommend that application be made to Her Majesty's Ministers for suitable apartments for a society having for one of its objects the investigation of the principles on which all good and sound government must be conducted.

Library.—The condition of the Library during the past year has been such as to call for considerable congratulation. The book-shelves above alluded to have been easily almost filled, and the books have for the convenience of arrangement been temporarily classified under the five heads, Archaic, Historical, Descriptive, Comparative Anthropology, and Periodical Publications. The state of the books themselves has been sedulously examined, and a catalogue of all works in the possession of the Society up to the end of last Session has been in the hands of the printer for more than five months. It is to be hoped that it will be soon issued to the Fellows. Donations have been received for the Library from the following gentlemen:—T. Bendyshe, Esq., V.P.A.S.L.; Dr. J. Hillier Blount; Dr. Paul Broca; C. Carter Blake, Esq., F.G.S., F.A.S.L.; Charles Blake, Esq.; Dr. Richard S. Charnock, F.S.A.; J. W. Conrad Cox, Esq., B.A.; S. Edwin Collingwood, Esq., F.Z.S., F.A.S.L.; J. Fred. Collingwood, Esq., F.G.S., F.A.S.L.; Dr. Barnard Davis, F.S.A., F.A.S.L.; J. Downe, Esq., F.A.S.L.; Dr. P. M. Duncan, Hon. Sec. G.S., F.A.S.L.; W. Eassie, Esq., F.G.S., F.A.S.L.; Dr. B. Foster, F.A.S.L.; Prof. Garbiglietti; James Gowans, Esq., F.A.S.L.; A. Higgins, Esq., Hon. For. Sec. A.S.L.; G. A. Hutchinson, Esq.; Prof. Hansen; Dr. James Hunt, F.S.A., Pres. A.S.L.; M. Louis Lartet; K. R. H. Mackenzie, Esq., F.S.A., F.A.S.L.; Prof. Möbius; G. W. Marshall, Esq.; J. E. Morgan, Esq.; Dr. Nicolucci; C. O. Groom Napier, Esq., F.G.S., F.A.S.L.; Prof. Owen, Hon. F.A.S.L.; M. Pruner-Bey, Hon. F.A.S.L.; G. N. Rankin, Esq.; B. Seemann, Esq., V.P.A.S.L.; W. Scott, Esq.; Dr. Ryan Tenison; Dr. Thurnam; W. Topley, Esq.; N. Trübner, Esq.; R. B. N. Walker, Esq.; Dr. Zeltner.

Museum.—The Council regret that, owing to the state of the Society's finances, they have not been able during the year 1866 to carry out the recommendation they made last year that a large glass case should be erected in the principal room of the Society to contain our rapidly increasing collection of crania. They trust, however, that the improved condition of the funds of the Society in 1867 may admit of the necessary expence being incurred for this very important object. Donations have been received from the following gentlemen:—J. Bainbridge Baxter, Esq., M.R.C.S.; E. B. Bogg, Esq., M.D.;

The Belgian Minister of the Interior; Dr. Collyer; F. Chittenden, Esq., M.R.C.S.; S. Edwin Collingwood, Esq., F.Z.S., F.A.S.L.; J. Fraser, Esq., F.A.S.L.; J. R. Gregory, Esq., F.A.S.L.; M. Lartet, Hon. F.A.S.L.; W. F. Lawrence, Esq.; H. Prigg, Esq., jun., F.G.S.; R. W. Payne, Esq., F.A.S.L.; W. Salmon, Esq.; Dr. Shortt, F.A.S.L.; Dr. F. Skues, F.A.S.L.; Dr. Ryan Tenison, F.A.S.L.; R. B. N. Walker, Esq., F.A.S.L.

Increase of Members.—The question of increasing the number of Foundation Fellows has on several occasions been laid before the Council during the past year. They have expressed the extreme difficulty of maintaining the Society in its present condition of working organisation with a small number of members, and have felt that a much larger number is necessary in order to carry out adequately the objects proposed in the first prospectus of the Society. After due and careful deliberation they have thought it their duty to recommend that the number of Foundation Fellows be increased to 2000, feeling that the large income required to carry out the objects of the Society and maintain its efficiency in working order, can only be attained by this increase in the number of the Foundation Fellows. In the early history of the Society it was thought possible to accomplish this object with five hundred Fellows. Your Council find, however, that to conduct the affairs of the Society on the liberal and comprehensive basis now demanded for it, requires a vast increase upon the original calculation. Your Council have expressed a wish to the President that he should touch on this subject in his Address, as it is far too extensive to be embodied in this Report.

Translations.—The Council have not been able to issue any translations during the past year, but they are happy to state that the translation of the work of Retzius, undertaken by Mr. Higgins, is in the printer's hands. Arrangements have been made for illustrating this work by a series of plates. The translation of the Paris instructions for anthropologists and travellers is also in an advanced condition, and will be issued to Fellows of the Society during the present year. The Council are happy to state that the editing of this important work has been kindly accepted by Dr. Beddoe. They hope that the importance of this work, and its appearance under such auspices, will lead to an increased amount of interest in the means by which anthropological observations are recorded.

Memoirs.—The second volume of the Society's *Memoirs* was issued during the past autumn. The Council hope that the circulation of the second volume of *Memoirs* will be equal to that of the first. In the last annual report it was announced that the first volume of *Memoirs* was nearly out of print. At the present time the number of copies is exceedingly small, and those Fellows who wish to complete their sets of the Society's works should make immediate application.

Anthropological Review and Journal of the Society.—This publication has been issued, as heretofore, quarterly to the Fellows. It is hoped that the arrangements which were made last year, by which the delivery of written speeches before the Society was prevented, has relieved the *Journal* of much superfluous matter.

Anthropological Society of London,

4, ST. MARTIN'S PLACE, TRAFALGAR SQUARE.



THIS SOCIETY is formed with the object of promoting the study of Anthropology in a strictly scientific manner. It proposes to study Man in all his leading aspects, physical, mental, and historical; to investigate the laws of his origin and progress; to ascertain his place in nature and his relations to the inferior forms of life; and to attain these objects by patient investigation, careful induction, and the encouragement of all researches tending to establish a *de facto* science of man. No Society existing in this country has proposed to itself these aims, and the establishment of this Society, therefore, is an effort to meet an obvious want of the times.

This it is proposed to do:

- First. By holding Meetings for the reading of papers and the discussion of various anthropological questions.
- Second. By the publication of reports of papers and abstracts of discussions in the form of a *Quarterly Journal*; and also by the publication of the principal memoirs read before the Society, in the form of *Transactions*.
- Third. By the appointment of Officers, or Local Secretaries, in different parts of the world, to collect systematic information. It will be the object of the Society to indicate the class of facts required, and thus tend to give a systematic development to Anthropology.
- Fourth. By the establishment of a carefully collected and reliable Museum, and a good reference Library.
- Fifth. By the publication of a series of works on Anthropology which will tend to promote the objects of the Society. These works will generally be translations; but original works will also be admissible.

Translations of the following works are now ready.

- Dr. THEODORE WATTS. *Anthropology of Primitive Peoples*. First Volume. Edited from the German by J. Frederick Collingwood, Esq., F.R.S.L., F.G.S., F.A.S.L., with Corrections and Additions by the Author. Price 15s.
- BRUCA, Dr. Paul. *On the Phenomena of Hybridity in the Genus Homo*. Edited from the French by C. Carter Blake, Esq., F.G.S., F.A.S.L. Price 5s.
- POUCHET, Georges. *On the Plurality of the Human Race*. Edited from the French (Second Edition), by H. J. C. Beaven, Esq., F.R.G.S., Hon. Sec. A.S.L. 7s. 6d.
- CARL VOGT. *Lectures on Man: his Place in Creation and in the History of the Earth*. Edited by Dr. James Hunt, F.R.S., F.R.S.L., Pres. A.S.L. Price 16s.
- BLUMENBACH, J. F., *The Life and Anthropological Treatises of*; with the Inaugural Dissertation of Dr. JOHN HUNTER. By T. Sandys, Esq., M.A., V.P.A.S.L., Fellow of King's College, Cambridge. Price 16s.
- GANTALDI, Cavaliere Bartolomeo. *Lake Habitations and Prehistoric Remains in Northern and Central Italy*. Translated from the Italian by Charles Harcourt Chambers, M.A., F.A.S.L. Price 7s. 6d.
- Memoirs of the Anthropological Society of London. Vol. I. Price £1:1.
Ditto Ditto Vol. II. Price £1:1.

- Sixth. By the appointment, from time to time, of various Committees authorised to report to the Society on particular topics which may be referred to them; the results of such investigations being in all cases communicated to the Society.

The Subscription is Two Guineas per annum, which will entitle every Fellow to admission to the Meetings, one copy of the *Quarterly Journal*, the *Memoirs of the Society*, and a Volume (or Volumes) of the *Translations* printed by the Society. Life Members, Twenty Guineas.

Further particulars will be forwarded on application to the Secretary.